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Cardinal Bourne

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Francis Cardinal Bourne
Archbishop of Westminster

CARDINAL BOURNE

A Record of the Sayings and Doings of Francis, Fourth Archbishop of Westminster

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Arranged by the Author of "The Story of the Congress," and "Faith found in London."

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W.

The Dedication :

To my Son
—another FRANCIS—
and to all those
who live in valleys
and look to an
EMINENCE.

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Francis, Fourth Cardinal Archbishop of Westminster

I.

THE "Clapham Sect" had gone the way of sects (though not without preparing a path to Rome for three of the sons of WILLIAM WILBERFORCE) when, very near to ZACHARY MACAULAY'S former home and meeting-house, FRANCIS BOURNE was born on March 23rd, 1861. He had, in his parentage, that mingling of races which counts for so much in character, being the son of Mr. HENRY BOURNE, Principal Clerk in the Receiver General's Branch of the Post Office, and of ELLEN, daughter of JOHN BYRNE, merchant, of Dublin. The marriage of his parents is among the memories of 1852 in the old church in Warwick Street.

One of the pioneers of the great Co-operative movement, HENRY BOURNE, father of the Cardinal, had a foremost place as an approver and founder of the Civil Service Stores, though their later developments into more general business

did not altogether accord with his sense of fairness to the trader dependent only on his trading. He was, besides, a writer, as we learn from a notice of his death printed in the *Civilian* of February, 1870 :

> In HENRY BOURNE the Civil Service has lost one of its ablest and most zealous members ; *The Civilian*, one of its most esteemed contributors. None but those who were associated with him knew the pureness of his nature, his lofty sense of duty, or his self-sacrificing disposition. We have no hesitation in saying that he was a martyr to his zeal. For two years, and without a single day's relaxation, he laboured incessantly to assist in those great reforms with which the name of Mr. SCUDAMORE is associated. Mr. BOURNE, overcome with toil, fell from his seat in the Post Office, was taken home, rallied a little, went to the East for a few weeks, and returned to England to die! It is thus that a Civil Servant does his duty to the State, and passes away well-nigh unnoticed.

HENRY BOURNE'S sense of solidarity showed itself in yet larger affairs ; for he was received into the Catholic Church—that masterpiece of spiritual co-operation—by FATHER HOLDSTOCK at Somers Town, in the veritable year of OUR LORD, 1845. That event was the direct result of the influence and teaching and friendship of FREDERICK OAKELEY, at the old Margaret Street Chapel—afterwards transformed, by the generosity of BERESFORD HOPE, into the beautiful church of All Saints.

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With HENRY BOURNE was received also his brother, EDWARD, and he, by good luck, has left us some impressions of the Oxford Movement as a new and moving spirit in London churches, impelling men to far goals on the spiritual journey—OAKELEY himself, a future Canon of Westminster as it chanced, and this father and uncle of Westminster's future Archbishop.

"To be in Margaret Chapel" (wrote that gentlest of men, Mr. EDWARD BOURNE, in some Reminiscences he gave, many years later, to the present writer) "was to be in the van of the Oxford Movement; and it was therefore to be conscious of every forward step and thrilled with every fresh emotion of that enthusiastic time." Those steps were rapid and resounding. Mr. OAKELEY claimed the right to hold all Catholic doctrine, and went to Oxford to vote in favour of WARD—the father of WILFRID—whose *Ideal of a Christian Church* brought him into rude conflict with the prose of Anglicanism. "Mr. WARD"—to continue the narrative in EDWARD BOURNE'S words, "lost his case, and was deprived of his degree, and we saw Mr. OAKELEY return to Margaret Street, knowing there was thunder in the air." A little later OAKELEY went to Oxford again—to be received at St. Clement's three weeks after the reception of NEWMAN. The

"scared and scattered flock" left behind in Margaret Street had need of comfort, and many came to give it:

"Among them was Chichester's renowned Archdeacon, HENRY EDWARD MANNING. Who so fitted as the silver-tongued Archdeacon to console those who were cast down, to strengthen the weak and to confirm the wavering? He was considered to be a model English Churchman, thoroughly orthodox, without being narrow, and, above all, free from the least taint of Romeward tendencies. Such, in those days was the now Cardinal of the Roman Church, Archbishop of Westminster. Under these influences gaps were filled up. But to many, when Mr. OAKELEY left Margaret Street Chapel, its glory had departed and Ichabod was written upon its walls. It is not long since" [Mr. BOURNE'S narrative is dated 1885] "he himself, having fulfilled the task he had undertaken of presenting to his Archbishop the noble church (of St. John, Islington) in which he ministered till the close of his life, intoned his *Nunc Dimittis*, and went to his reward. And only a few weeks ago was borne to her last home one of the most cherished of his former flock, Lady GEORGIANA FULLERTON. Many others, some well known and loved, had gone before. Round the few that remain the dark shadows are closing; but while life lasts and the powers of memory are retained, they will look back with gratitude and affection to what was to them, in GOD'S good Providence, a foretaste of better things to come."

It is all ancient history now; but an ever

fresh romance clings about that Movement, which answered in Religion to the æsthetic and artistic and literary revivals that enshrine, sooner or later, the names of PATMORE, RUSKIN, ROSSETTI, BURNE-JONES, and MORRIS. WISEMAN'S association with the Oxford Movement is familiar—he fostered the riches its stormy tides flung upon St. Peter's bark. MANNING, again, was of its own makers and making; ever following, as he felt, the "almost palpable" direction of the HOLY GHOST, but here found for the moment attempting to retard on their homeward path the two brothers, of whom one was to provide him a successor in the "hue of Westminster." "Oh, the wonderful works of my children in England," cried ST. JOHN OF THE CROSS, in prophecy; and, among other incidental wonders, are those of which, in this little interlude, we are grateful to get a passing glimpse.

VAUGHAN came into touch with the Oxford Movement mainly through MANNING and WARD, his close friends, but only after their conversion. Westminster's fourth Archbishop, almost its offspring, draws the link closer again, and we would not have it otherwise. "Thank GOD you were born a Protestant!" Cardinal MANNING once exclaimed to a convert, whose ardour he momently contrasted with the seeming careless-

ness of some of those cradled in the Faith. But I think the boy born a Catholic, with a mother whose piety was not dulled although it was traditional, and a father whose fervours found fresh fuel in the contrast between his past vicissitudes and his present vocation, had by far the friendlier fate.

II.

Not more surely in his father's case than in his mother's was devotion to duty the family tradition ; and when she died, in old age, after thirty years of an austere widowhood, she knew that the tradition did not die with her, but was to be illustrated afresh in the life of her son, already, while still in his thirties, a Bishop of the Church.

The North and the South each had a hand in the moulding of the future Cardinal. St. Cuthbert's College, Ushaw, and St. Edmund's College, Ware, provided the playing-fields and the battle-fields on which the boy became father to the man. Studious, topping his class, a popular boy but a quiet boy, he is reported to have been also a delicate boy, for whom, after a while, " the gelid North " (as a famous school-

AS A BOY.

AS A SEMINARIAN
AT SAINT SULPICE.

fellow called it) had been thought too brusque in its manners, the more so, perhaps, that his only brother had died amidst its rigours at the age of seventeen.

In the South, at St. Thomas's Seminary, Hammersmith—a notable building by BENTLEY, which has since, so to say, changed its sex—his ecclesiastical studies were continued; and thence he went to St. Sulpice, Paris, where, on almost his twenty-second birthday, he received the Diaconate from CARDINAL RICHARD. Later, at Louvain, he took a special course in Sacred Scripture and Ecclesiastical History, in preparation for his ordination in the June of 1884.

At Blackheath, with Canon TODD—a convert and a kind of Dr. BARNARDO in his own place—and at Mortlake, with Canon WENHAM, another simple yet sagacious Oxford convert, for his rector, and at West Grinstead, with Mgr. DENIS and the Orphanage (some of whose boys he had the heavenly plot to make into levites, devoting patient out-of-hours labour to their training) he spent the first five years of his priestly life. BISHOP BUTT was at this time much concerned about the need of a Seminary for Southwark diocese; and, as it happened, he made a Retreat at the immense Carthusian Monastery at Parkminster, and then, calling at West Grinstead near

by, knew that in the sedate young priest, with a passion for the discovery of priestly vocations, he had found the very man for the task he most desired to take in hand. Thus it came to pass prosperously that in a separate Ecclesiastical Seminary the dreams of West Grinstead might take shape; and he who, out of chance material, had sought to fashion priests after the manner of the Salesians (whose great house in Turin he had visited) now fostered the approved postulants for the altars of a diocese.

Hitherto his course had been clear; but, first at Henfield and then at Wonersh, he had to confront a large question of policy—the policy of joint or of separate Diocesan Seminaries; and the letters he addressed at that time of still divided counsels to the columns of the *Tablet* remain as illustrations of combined courtesy and firmness in argument, as well as of a singular lucidity in statement. His was already the strength in quietness and in confidence that was to mark him out as a ruler of men in an age of too many and too discordant noises. How shall such a man be heard for his little speaking? That is a problem one may thank the discerning Bishop Butt for solving, since it was he who took Fr. Bourne to Rome in 1895, and had him named Domestic Prelate to Pope Leo XIII.

According to an old French proverb, if you want to get anything out of the devil you call him Monsignor! And it is generally in the prospect of getting some considerable service from the men who fight the devil that authority selects them for the same title; nor is there anything crassly cynical in such grateful sense of favours to come. So it was, in the case of Monsignor BOURNE; he had hard work at St. John's Seminary, and he did it instantly so well and with so much promise for the future, that, in 1896, at the age of only thirty-five, he was consecrated Bishop of Epiphania, and COADJUTOR TO THE SEE OF SOUTHWARK, with the right of succession.

Early in the following year (1897) Bishop BUTT resigned his See in favour of his younger colleague. London South of the Thames became his spiritual heritage—for, ecclesiastically, London is yet divided against itself, one half in exile from the other, as if Pontiffs did not everywhere build bridges! And with South London came to him the Kent which gave a first footing to ST. AUGUSTINE; Surrey, the trim and prim, the swept and garnished; and Sussex, with a wildness still at her heart, county of ST. WILFRID and of MANNING, county of SHELLEY and BLAKE, county wherein ROSSETTI married, and PATMORE

made his home, with the Angel in it, and FRANCIS THOMPSON found himself a poet. The sheltered seminary was left behind for the publicities of St. George's Road, Southwark. Such a splendid spiritual and historic diversion and tonic as the St. Augustine celebrations, at Ebbsfleet, celebrated six months after his sole rule in Southwark began, accented, perhaps, the needed note of courage with which the new Bishop set out on the social and "rescue" enterprises which marked his reign.

In those enterprises he took courage from the Chief "over the water," whose invitation to the personal service of the laity he echoed—with resulting Settlements and Boys' Brigades—and in whose company he paid to Arles a visit of memorable impressions. Dating from those days is an appearance, too, at the Mansion House, again in the company of CARDINAL VAUGHAN, both representing Catholic London, in a conference on "Our Hooligans." An observer of the Bishop of Southwark's demeanour on that occasion has put on record some impressions:

"He was one of the youngest and certainly one of the most unknown of the men called to the fore on that platform; but when he rose, with no special readiness as a speaker, instantly he had the ear of the house. He did not repeat the platitudes of those around him. He spoke

AS BISHOP OF SOUTHWARK.

AT THE EBB'S FLEET CELEBRATION.

CARDINAL VAUGHAN IS SEEN AT THE SPECTATOR'S LEFT AND BISHOP BOURNE BEHIND HIM.

at once with sympathy of the great Hooligan family, and boldly said it owed its existence in great measure to the social ineptitude and civic blindness of the people on that platform. The allusion was a bold one; but the Bishop had organised a Home for Waifs in Southwark which had lately been sued for the parochial rates it could not pay and live."

The history of that six years' rule in Southwark with its social plague spots, but its churches as two hundred centres of that service of man which Christianity alone has the secret to make ultimately blessed for his happiness, cannot find any fitting record here. Far best may it be estimated, summed up, and adjudged, by its sequel—the transfer of the Bishop to the Archiepiscopal See of Westminster in 1903 on the death of CARDINAL VAUGHAN.

In the July of that year POPE LEO XIII. too passed away, as the Bishop of Southwark duly noted in a Pastoral:

"LEO is dead, but the Catholic Church is living, and needs, as ever, one to take Peter's place as the Vicar on earth of CHRIST her Head. In a few days' time the most solemn assembly that the world knows will gather together in Rome, and, like the Apostles of old, will seek by fervent prayer to know the will of GOD as to their choice. Our prayers must be joined to theirs, and it is for this purpose that this Solemn Mass is being offered, that the grace of the Holy

Ghost may be poured out most abundantly upon the Sacred College of Cardinals in this great act of election."

The new Pope, PIUS X., made haste to adopt the commendation of the Congregation of the Propaganda, who had met at the comparatively cool time of nine in the morning on the 24th of August, 1903, with CARDINAL GOTTI as their president, and CARDINAL MORAN, just arrived from the Antipodes, as one of their number. While still the youngest member of the English Episcopate, Dr. BOURNE was forthwith translated to Westminster, taking possession of his See on the 18th of September, and issuing a Pastoral in which he said:

"In all humility and lowliness, and trusting solely in the Divine help, we are resolved to perpetuate and to consolidate, to the full extent of our power, the traditions which have been handed down to us by the great Archbishops who have already occupied this See."

And he ended by making incidentally what might be called a little personal confidence—commending himself "to the guidance of our most dear Patron, St. FRANCIS DE SALES"—having, as we then knew, for appointed namesake not "the poor man of Assisi," but

> He, the sweet SALES, of whom we hardly ken
> How GOD he could love more, he so loved men.

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Days, anxious, memorable, followed in Rome; and then came the return of the Metropolitan to his See, bearing with him the Pallium, even as St. Dunstan, a thousand years before, had borne it from Pope JOHN XII., "confirming him in the Primacy," and conferring on him power to "act as Vicar of the Apostolic See."

III.

How the ARCHBISHOP used that power during the first eight years of his reign is familiar to all. Here and now we can but use a word to quicken, it may be, a memory and renew an impression. The Cathedral, his splendid heritage of brick, saw its first function in his Enthronement, and heard its own praises on that same occasion from its new custodian's lips—heard that "ages to come shall tell how Cardinal VAUGHAN made it possible to carry out in this great capital of the Empire the full Liturgy of the Catholic Church"; heard, moreover, the characteristically added invocation: "May GOD help us to be faithful to the grand ideals which he has set before us!"

And his own part in that besought faithfulness has shown that, however it may be in the

outer worlds of politics and of ethics, we of the Catholic Church in England are not yet utterly governed by phrases. ARCHBISHOP BOURNE opened the Cathedral, paid off its debt, consecrated it, adorned, and, GOD granting him years, will yet complete it. He gave it the consecrated dust of WISEMAN and MANNING; there also, in effigy, lies VAUGHAN. He made it, moreover, what it seemed predestined to be, the great centre of spiritual life in England, when it became the scene of the Eucharistic Congress of glorious memories, and he the host of seven Cardinals and a hundred Archbishops and Bishops. He has journeyed forth, moreover, from the Westminster he had made in all minds one "great shrine of the Blessed Sacrament," to help in distant cities the building of the same spiritual structures—in Metz, Köln, Montreal. Those days of the Congress of ours are still Red Letter days; and somehow their imaginary colour will always merge into "the hue of Westminster," her fourth ARCHBISHOP'S almost ancestral wear.

Other memories crowd; they link all lands to ours; with the Present they interweave the Past. The King of Spain kneels in Westminster

Photo] [*Hubert*

GIVEN TO HOSPITALITY.

CARDINAL VAUGHAN, THE HOST, MAY BE DISCOVERED AT THE FAR END OF THE TABLE, AND BISHOP BOURNE NEXT BUT ONE ON HIS LEFT.

WONERSH SEMINARY REVISITED (1903).

Cathedral, like its neighbour a "great Temple of reconciliation." The Hierarchy, established amid so much dust and smoke of mock battle, keeps its Golden Jubilee in tranquil peace within those walls, and has since received its all but completing touch in the establishment of the new Provinces of Liverpool and Birmingham. He who gloried for his country when St. GREGORY and St. ANSELM had their great commemorations here and away (St. ANSELM in Aosta, St. GREGORY at Autun) represented England also at the funeral of CARDINAL RICHARD—a moving occasion, since from that hand, now lifeless, he had received Deacon's Orders. The Louvain of his early love has given him its Doctorate, a degree of friendship, one likes to think, timely returned by the writer of those straight and cool letters about the Belgian Congo, sent in response to the hot challenge of Sir Conan Doyle.

Again using the variety of his early experiences as uncovenanted opportunities of well-doing, the old student of St. Sulpice followed its fortunes when the bruit of the persecutors beat against its doors; and in Portugal has been busy to save from threatened danger the venerable English burses of the English College in its Capital.

And once Montreal heard from the English Archbishop some very plain English indeed. For he made to the English language a bold attribution of almost missionary consecration in Canada, so that no more shall it be known in the land of OUR LADY OF THE SNOWS as "the language of Protestantism"—our mother tongue shall be the tongue of OUR MOTHER too. No insular prejudice this of his; for hardly foreign to CARDINAL BOURNE is that French tongue which came almost native to him from a mother who had passed a part of her girlhood in France, and which his stay at St. Sulpice in early life had made only secondarily his own. At once an amenity and an aggravation of the situation must have been that perfect French of his, when, before an audience, itself largely French, he assigned at Montreal to the wells of English undefiled, those wells stirred by SHAKESPEARE and MORE, by NEWMAN and MANNING, an almost miraculous gift of healing.

Yet in him the Church in France has ever found a vigilant friend and defender; witness his presence and address at the Joan of Arc celebration in her Rheims, and the unhalting protests he has made against the Persecutions of 1906. Not the CARDINAL ARCHBISHOP'S the hard lot of the linguist who, in attaining familiarity

with other tongues, loses effectiveness with his own. His is the straight word, alike in the patient Pastoral and the prepared pedestrian sermon. And, outside the strict enclosure of official words, how many victories are his by the pen. A Home Secretary has yielded to his persuasion the translation of the bodies of two of his Predecessors from "the blear necropolis" of Kensal Green. His letters to a Prime Minister at a time of high pressure and emotion, during our Eucharistic Congress of 1908, take rank as models of their class. Finally, to leave many a forthcoming quotation to tell its own story, his hand, more than any, erased from the Coronation Oath an old blot, at once sparing the people of England a national act of unfaith and lightening the conscience of a King.

Almost his first address as ARCHBISHOP was made to the Ladies of Charity, a favour he bestowed, he said, because he regarded their Association as the last legacy confided to him by his venerated predecessor. The vital work of the Catholic Women's League has been developed under his fostering hands. The Truth Society owns his ardent Presidency; his courage has transformed its Conferences into National Congresses; and Leeds, Newcastle and other great centres have heard his words—wise, con-

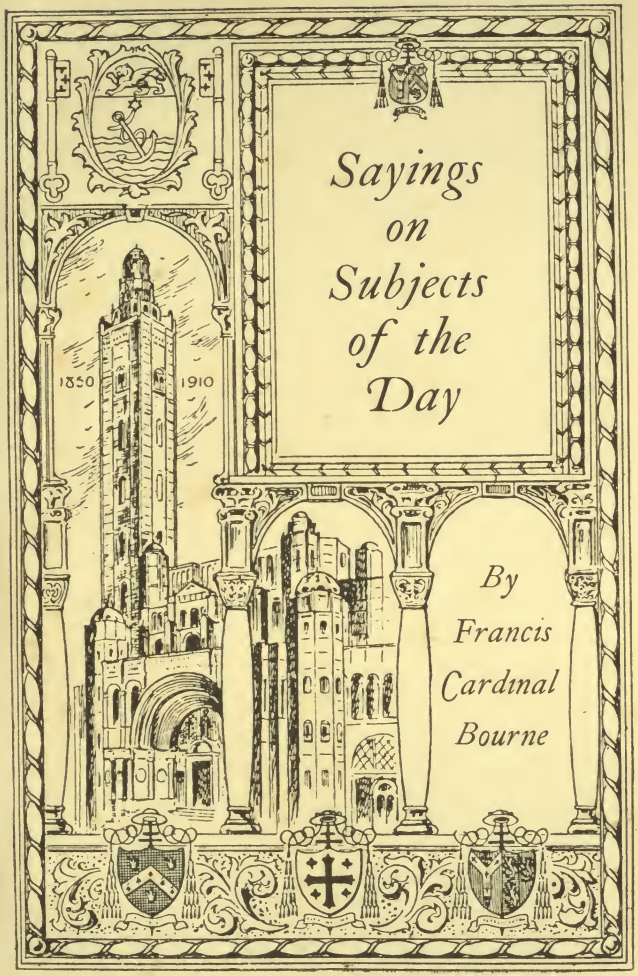
ciliatory, never shrinking from a full statement, but only from an unfair one—on topics always of close import, the Independence of the Holy See, the guarding of parental rights in education. The Catholic Federation is the further work of his hands. In touch with the War Office, and under conditions that make his disinterestedness obvious, he has reorganised the service of Catholic Army Chaplains; he has blessed Boy Scouts; he has organised Rescue Work in Westminster, as he did before in Southwark; he has made visitations of his Archdiocese with a thoroughness and regularity perhaps impossible in the days that knew not—motor-cars.

Nor has he otherwise ignored the human side of things. He has given banquets and been himself banqueted; has been the first of Westminster's Archbishops to dine at Buckingham Palace; and been fitly fêted by CARDINAL FERRARI in Milan, the city of St. CHARLES, whose sons his two predecessors were, and a relic of whom he brought to sanctify more and yet more the Cathedral they had planted and reared, for him to consecrate and complete.

Activities and energies and initiations so many and varied have been crowded into years comparatively few. The youngest BISHOP in 1903 is also the youngest CARDINAL of the happy

creations of the November of 1911. "*Ne cede malis*," the motto of the Archbishop, remains that of the Cardinal. Nothing shall be given away to the unworthy; least of all faith and hope, though the powers of evil press hard and the stablishment of all things in CHRIST seems as far removed as ever it was. A stranger to distrust, he will lead rather than drive, and the word "come" will be native to his lips rather than the less gracious "go"—the "come" that invites us in love from those Gospel pages which he counsels all to make their bosom friend among books, naming, loyally, also that *Introduction to a Devout Life*, written all in amity by the SAINT and BISHOP of GENEVA, whose name of FRANCIS he bears illustriously aloft in the "Babylondon" of to-day.

AN (UNACCEPTED) INVITATION TO THE ABBEY.



Sayings on Subjects of the Day

By Francis Cardinal Bourne

Sayings on Subjects of the Day.

The Pastorals quoted—very sparsely and sometimes even disjointedly—in these pages begin in Southwark in the year 1897, and strike at the outset the clear note of the gentle Shepherd—they leave the barking to the dogs. He has faced the wild beasts in his Flock's path, and somehow at the end of the journey it is the lions, and none of the lambs, that have perished. He has reckoned with the wolf at the door of his toiling people's dwellings, solicitous for the inmates who can hardly escape that ravening even on their way to church. From the portal of the poor child's school he has kept, as by a miracle, the jackal at bay. He has looked into true homes, encouraged parents in their faltering prayers, and said the sane word, not so easily said either, about their children's every-day reading.

He has spoken of a restitution due from England his Fatherland to Ireland his Motherland. He has looked Heathendom in the face

and turned our own eyes thitherward. Insistently he has begged for the beaten man and woman, boy and girl With no panacea in his pocket, yet nothing of panic in his heart, patient and a painstaker, he promises no royal road to Heaven, but only that old one of plodding, most forlorn indeed were not CHRIST Himself "the Way." Readers in search of a Director may find one here and now in this Apostle of "the Plain Man," who sets forth, in speech all may run and read aright, the riddles of the Body and the Spirit, of the Ancient Beauty and of the New Learning. He puts you on terms at once with "the dear young men," with the "darling young," with beleaguered PETER, with the lay son of St. VINCENT, with the expelled Nun and Friar who take with them from France her old name for gallantry; and so generous, so equable, so just, he is, that even Mr. RUNCIMAN obtains from him, the foe, the good word not always audible for him on the tongue of a friend.

Very cautious and very thorough, he pauses upon the church's threshold to see that the penniless are there made welcome; and we who read between the lines of almost his first Southwark Pastoral can enter into the joy with which he presides at Westminster over a Cathedral where no tolls are taken, and where,

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IN THE PULPIT AT CARDIFF.

IN BRUGES.

if the Gospel of St. James is read, no verger of them all need be abashed.* A peace-maker, because a Christian, he refuses to turn an incredulous ear on the word of a Tsar speaking in amity. He has seen the hand of Heaven in the rule of a woman; has mourned VICTORIA; petitioned Him by Whom rulers rule, or rule in vain, for EDWARD and GEORGE; has lamented LEO, whose Bishop he was, and has faithfully followed PIUS, whose Archbishop and Cardinal he is.

A FIRST PASTORAL.

In his first Southwark Pastoral, issued on the Feast of St. JOSEPH, 1897, and announcing the retirement of the Right Rev. Dr. BUTT, whose Coadjutor he had been, the BISHOP said:

ENFEEBLED by increasing age, but far more by his untiring labours for your souls, the beloved Pastor, who has ruled this Church of Southwark for the last twelve years, has felt obliged to beg the Holy Father to free him from the burden of

* "For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, and you have respect to him that is clothed with the fine apparel and shall say to him, 'sit thou here well,' but say to the poor man, 'stand thou there,' you have dishonoured the poor man."

its government. God has willed, dear children in Jesus Christ, that we should take up the burden which our predecessor has laid down: a burden it is, to be borne for Our Master's love and the good of your souls. And in this thought must our courage and our strength be found. We come to you with the one desire to be of service to you, of getting to know more and more fully the wants of the whole diocese, of each separate mission, and of each individual soul, that may need in any way the help of our pastoral office. This is our wish and longing—with God's help to be to all alike a true shepherd and pastor of their souls. It is a task far beyond our powers, beyond the strength of any man, and we enter upon it trusting solely in the unfailing help of the Holy Spirit of God. That Divine Spirit can strengthen our weakness and confirm our strength, so that we may do for you and for the diocese the work that our Divine Master looks for at our hands.

Yet while there are many reasons to make us dread the labours before us, there are many sources, too, of consolation and encouragement. A Bishop's work can be but very small, if it is not supported by a Clergy and Laity united in their zeal for souls. Such united help has never failed the Bishops of Southwark in the past, and we feel sure that it will not be wanting to ourselves. Our first appeal must be on behalf of the pastors of the missions of our diocese. Next we commend to your sympathy the great work which, by God's providence, we trust will ever stand as a monument of the zeal of Bishop Danell and of Bishop Butt, the Diocesan Seminary for Ecclesiastical Education,

a work dear to our heart beyond all others, on account of the labours and sorrows of the past eight years. Next, the founding of new schools and missions. Lastly, the work of our Orphanages and Rescue Society. For all these works we need your prayers and alms, and we are assured that you will not deny them to us. We are on the eve of departure for the threshold of the Apostles, where we shall implore those glorious Princes to grant us some share of their spirit for your sakes, and beg the blessing of the VICAR OF CHRIST for all the Flock he has committed to us.

CHURCH-DOOR PAYMENTS.

From a Southwark Pastoral Letter, issued on Rosary Sunday, 1897:

There is often much discussion, wise and unwise, of the question of making offerings for particular seats in church. It were greatly to be desired that such offerings were unnecessary. The realisation, however, of this desire rests almost entirely with our faithful Laity. If they will place on themselves a voluntary tax, whereby the maintenance of the mission will be met surely and continuously, and not merely by repeated spasmodic efforts, then payments at the doors of churches will cease at once, and the Clergy will joyfully welcome the disappearance of that which at present they cannot prudently abolish. But under our present circumstances, so long as a considerable space in

church is left absolutely free, and provided the receipt of the obligatory offering for the remaining space is so arranged that no one is put to embarrassment or shame by having to pass a collector in going to the free space, none have a right to criticise, still less to condemn, a practice which has been allowed by the Provincial Council.

A Word for "Holy Ireland."

From a Southwark Pastoral, dated Quinquagesima Sunday, 1897:

Catholic Ireland must not be forgotten by us in our prayers this Lent. Slowly, tardily, yet no longer, we trust, reluctantly, justice is being done to our brethren in that much loved land. To many this prayer will be another means of showing the deep love they feel for their mother country—to all it will be an opportunity of making some return for all that the Catholics of England owe to the Faithful of the Sister Isle.

One of the Accidents that *will* Happen, etc.

From a Letter to Southwark Diocese, dated August, 1897:

My presence to-day at the marriage of a Catholic with a non-Catholic will, I fear, cause astonishment and even scandal to the Faithful. I take, therefore, the earliest opportunity of informing you that, until the ceremony was

quite over, I had no idea that one of the parties was not a Catholic. I need not tell you that, far from being willing to add by my presence sanction or solemnity to a marriage of this kind, it is my earnest wish that such marriages, when permitted by a reluctant dispensation of Ecclesiastical Law, should be everywhere celebrated with as little formality as possible.

AID FOR THE WOUNDED.

From a Southwark Pastoral, dated Quinquagesima Sunday, 1899:

In this large diocese, of some four million souls, there are well-nigh one hundred thousand who call themselves by the name of Catholic, and who wish to die worthy of that name. But, alas, not one half that number attend habitually to their essential duties as Catholics. A vast number, especially in South London, are carried away by the influence and example of the non-Catholic population around them, they fall into practical indifference, they rarely go to church, and still more rarely approach the Sacraments. We know well the hardness, the dreariness, the cares and anxieties of the lives that so many of them have to live and how difficult it is for them to rouse themselves from their torpor and lift up their eyes to Heaven. But the sight is a most awful one to all who love JESUS CHRIST and those for whom He died, and, above all, to those whom He has placed as the shepherds of your souls. Make supplication,

then, and, with your prayers, offer, too, your acts of self-denial to bring down the mercy and grace of GOD upon those who are indeed in darkness and in the shadow of death.

BLESSED ARE THE PEACE-MAKERS.

From a Southwark Pastoral, dated Rosary Sunday, 1900:

Lastly, we must look beyond our own country and even beyond the British Isles, and give a thought to the great question which is engaging the attention of all the Governments of the world, namely, how armies are to be reduced and peace maintained. All praise is due to the Sovereign who has taken the initiative in promoting the consideration of these questions. The present condition of the world, the constant possibility of terrific wars, the jealousy and distrust existing between the great Powers of the earth, all these things are at variance with the instincts of Christianity. Only a few weeks back war between France and our country, lands that should ever be united in furthering the well-being of mankind, seemed more than a possibility. We trust that that danger is passed, but a similar danger may appear at any moment in other directions. Meanwhile, nations are being crushed for the maintenance of huge armies, and this unnatural situation tends to the demoralisation of the countries where it exists. There can be no doubt as to the attitude of Catholics in this matter. Children of the Kingdom on

earth of the PRINCE OF PEACE, none will desire the realisation of the hopes expressed by the Emperor of Russia more ardently than they, and this desire will have no small place in the prayers that we send before the throne of GOD.

HELP FOR HEATHENDOM.

From a Southwark Pastoral, dated Rosary Sunday, 1900:

The tidings which have come to us of the terrible troubles convulsing the vast empire of China have, no doubt, made you realise more clearly than before the great number of those upon whom the light of GOD'S truth has never fully shone. There are supposed to be in that Empire some four hundred millions who are not Christians, and in other parts of the world five hundred millions more may be found. The whole Christian population of the world does not amount to five hundred millions. In other words there are nine hundred millions of souls who know not JESUS CHRIST, who have never heard the name of Him Who died for their salvation. "With Him is plentiful redemption." We know that He is the Eternal Justice, and that He is infinite in Mercy, and that each of these souls will be judged and sentenced according to his acceptance or rejection of such light and opportunities as have been offered to him. Yet how terrible is their condition, how few the helps to live well, how abundant their incitements to evil amid the corruption and vice inherent in Heathendom. OUR LORD has come

that we may all have life and may have it the more abundantly. He lived and suffered and died for all without exception. If we really love Him, if our hearts are attached to the desires which filled His Sacred Heart—how ardently must we not long for the conversion of this vast kingdom of Heathendom, over which the enemy of GOD is exercising so cruel a sway!

THE PROVIDENTIAL RULE OF A WOMAN.

From a Letter to Southwark Diocese, dated January, 1901:

As we look back over the sixty-four years during which the QUEEN, who has just passed from us, held the throne of England, we are already able to understand some part of the goodness of Divine Providence in arranging that, during so many momentous years, a Woman should rule over the British Empire, and that that woman should be possessed of so lofty a character and of such high ideals. The fact that there was on our throne a Queen against whose fair repute no true word could be uttered, and whose life was ever an example of those domestic virtues upon which all society is built, was a pledge of peace and security in the civil order at home and a great bulwark against every attack from without. We Catholics know how the Faith has spread, how our rights have been recognised, and how almost entire equality of treatment has been given us during the reign that has closed. For all these things

AT THE ENGLISH COLLEGE, LISBON (1909).

ON BOARD THE "ANSELM" AT LISBON.

THE FORWARD FIGURES SEEN FROM LEFT TO RIGHT ARE :
THE NUNCIO, THE CARDINAL, SIR FRANCIS VILLIERS (BRITISH MINISTER), AND
MR. SOMERS COCKS (CONSUL).

we give thanks to GOD, and bless and praise Him for every gift that has come to us through the Sovereign we lament.

BOOKS OF LIFE.

From a Southwark Pastoral, dated Quinquagesima Sunday, 1901:

A place must be found in your lives, dear children in JESUS CHRIST, for strictly spiritual reading, such as the Holy Gospels, the *Following of Christ*, the *Introduction to a Devout Life*, by St. FRANCIS DE SALES, and the *Lives of the Saints*, which are now published in every form and at every price. It is not your duty to abstain from reading all the current literature of the day, but it is your duty to nourish your mental life by purely Catholic literature. The more you read of secular works, the more urgent is your duty to give a sufficient place to those also which will directly serve you in doing your duty to GOD. Assuredly one of the most pressing duties at the present day is to recognise fully our personal and individual responsibility in this matter of reading, and to examine our consciences to see how we are acquitting ourselves of it. Make the young understand that while all are able to read, this power, like every power, may be abused, and that we have to learn how to use it with due restraint. While they are with you and gladly subject to your influence, train their judgment and their taste in reading, so that they may know what is good and true, and know how to

turn from what is evil and false. Such a trained judgment is the best protection you can bestow on them. Some dangers must be overcome by flight, but there are far more, especially at the present day, which must be faced and then overcome. It is part of your great vocation to prepare and equip these children to be brave and to conquer in this fight. Gradually, therefore, accustom them to the dangers they may meet in reading. Train their judgment, strengthen their wills, make them loyal to conscience, and then, trusting to GOD'S grace, give them to their work in life.

PARENTS' PRAYERS FOR CHILDREN.

From a Southwark Pastoral, dated Quinquagesima Sunday, 1902:

First *pray* much for your children. No prayers will have greater power with God than those of fathers and mothers. "Ask and you shall receive." Who can ask with better right than those whom GOD Himself has appointed to be the guardians of these little ones? Pray that you may love them with a true unselfish love, and that you may know them in order to guide them aright. No two children are altogether alike in character. Each must be studied apart. The treatment that would bring out good in one might crush it in another. Nowhere is there a greater possibility of making mistakes, and nowhere may mistakes be so irreparable. GOD alone, Who made your children, can show

you how to train them individually, and He will surely do so if you earnestly beseech Him to give you His Divine help.

After the South African War.

From a Letter to the Southwark Diocese, dated June, 1902:

Please to have the *Te Deum* sung or recited in your church in thanskgiving to God for the termination of the war in South Africa. Sing a hymn in honour of the most loving Heart of Jesus or of the Holy Family in order to obtain the blessing of concord for the races that have been at enmity, and recite the *De Profundis* for those who have died in the war.

Leo XIII—and After.

From a Sermon in the Southwark Cathedral on the Sunday after the death of Pope Leo XIII. (1903):

Never in the history of the Church has any Pontificate closed amid a chorus of such universal praise, given unstintedly by those who are not members of the Catholic Church, as well as by her children. It is a truly marvellous change which the right hand of God has wrought. For long years He had been raising up His servant and preparing him for the appointed work. He was apparently

frail of constitution and not destined to long life; but PROVIDENCE prolonged his years, and his bodily and mental vitality, beyond all human expectation. After a period of contact with the world of diplomacy, for thirty years he was given time and leisure to contemplate all the great social and ecclesiastical problems of the age while fulfilling most admirably all the duties of the pastor of a Diocese. At length the great hour of his life came, and to him was given the care of all the sheep and of all the lambs of the flock of JESUS CHRIST. What things GOD has wrought for us during those twenty-five years! LEO XIII. has recalled to the world the Divine teaching on numberless points, wherein it was forgotten or obscured. LEO is dead, but the Catholic Church is living, and needs, as ever, one to take Peter's place as the Vicar on earth of CHRIST her Head. In a few days' time the most solemn assembly that the world knows will gather together in Rome, and, like the Apostles of old, will seek by fervent prayer to know the will of GOD as to the choice they are to make for this Supreme Pontificate. Our prayers must be joined to theirs, that the grace of the HOLY GHOST may be poured out most abundantly upon the Sacred College of Cardinals in this great act of election. Day by day throughout this week earnestly beseech of GOD, in the words of the Church herself, to grant us a Pontiff who by his care for us shall be ever leading to his MASTER, and by his wise ruling be always an object of veneration to the Faithful, and thereby give glory to the name of GOD.

"GOD BE WITH YE" TO SOUTHWARK.

Among the addresses of farewell from his flock in Southwark was one read on behalf of the Laity by the DUKE OF NORFOLK:

We can never forget [it said] the sterling qualities which have so greatly endeared you to the Catholics of Southwark, and the universal kindness and consideration which the laity have ever received from you. We consider it a great privilege to be able to record our very grateful appreciation of the remarkable work which you have accomplished for the Church in the diocese during your short episcopate. The Seminary on Wonersh, with its adjuncts, St. Augustine's House at Walworth, and St. John Berchmans' School at Clapham Park, will always be a striking witness to your persistent and fruitful efforts for the education and training of the Diocesan Clergy. The large number of new missions which were opened by you will ever testify to your ceaseless energy and zeal. Similarly in the establishment of several elementary schools, will be readily recognised your GRACE'S effective determination to maintain and to consolidate the work of your predecessors. Furthermore, no more convincing proof can be given of your continuous efforts than the notable increase of the settlements of Religious Communities, both of men and women. In addition to these, the rapid development of all forms of social effort, typical instances of which may be found in the Southwark Rescue Society and the Catholic Boys' Brigade, reminds us of the keen interest and practical support always given to every good work. This wonderful record of accomplishments for the Church during your episcopate naturally serves to enhance our sense of the deep loss we all personally have sustained in losing yo

as our Bishop, but we can and do rejoice in the knowledge that in the more exalted position to which you have been called as Archbishop of the Metropolitan See of Westminster, we shall frequently have the opportunity of proving our affection, loyalty and devotion towards your GRACE. In assuring you of our earnest prayers that the blessing of God may be bestowed upon all your work we would ask your GRACE to accept the accompanying gift as a tangible, though very inadequate, expression of our feelings of gratitude, and as some indication that your seven years as BISHOP OF SOUTHWARK will for long be remembered by the laity of the Diocese.*

THE ARCHBISHOP in the course of his reply said:

I am deeply grateful to you for your presence, for your kind words, and for your generous gifts. You have added to the indebtedness I already owed to you for the continued support I received from you, while you were still the members of my flock in Southwark. Those intimate relations have been changed to some

* The Scroll was signed on behalf of the subscribers by the members of the Committee: The Duke of Norfolk, James F. Hope, M.P., Gerald Arbuthnot, Lady Mary Howard, Geo. M. Arnold, Colonel Ingram, The Earl of Ashburnham, Sir John Knill, Lady Knill, Joseph Becket Collings, Dr. Constable, Dowager Lady Loder, Kenelm E. Digby, James P. McAdam, Countess Digby Boycott, Daniel McCarthy, Miss E. J. Du Bosc, Major McSheehy, Major Mostyn, P. Ennis, Capt. Rushbrooke, Edw. J. Fooks, Lady Saunders, J. C. Gaisford, J.P., Lord Edmund Talbot, D.S.O., M.P., the Hon. William Gibson, Colonel Lennox Tredcroft, J.P., J. H. Gibson, James Wallace, H. Grisewood, J.P., Frederick A. Walters, John W. Gilbert, Rowland H. Wedgwood and Thomas G. King.

extent by the new position to which God has been pleased to call me, but it is a true consolation to me to know that they will live in your memory as they do in mine. I said on a previous occasion that anything in the nature of purely personal presentations was very distasteful to me. I have always discouraged them as far as I could by my words and example. But, when I understood that it was your thoughtful desire to furnish me with some of the things which were necessary for the duties of my office,* and which, without your aid, it would have been difficult to provide, I felt that I could not refuse. You have reason to be proud of your diocese, proud of its development in past years, and very hopeful as to its future. It is true that whisperings have reached me that, though much work has been accomplished, this has been done by burdening the diocese with heavy debts. You have a right to be reassured on this point. Let me tell you, then, that there is not a word of foundation for these statements. It is true indeed, that Southwark, like every diocese in a missionary country, has heavy financial responsibilities to bear, but they are far less than they used to be, though the work of the diocese has been enormously extended. I have honestly endeavoured to accomplish the task which my beloved Predecessor gave me to do, namely, to develop and consolidate his work, and to lessen the burdens of the See. Many thousands of pounds of debt have been paid off; almost every mission and institution in the diocese is in a sounder financial condition than it was seven years ago. My successor has a heavy

* A carriage and horses, among other offerings.

burden to bear, but it is not the crushing weight of the first years of my own episcopate. I can assure you, gentlemen, that I have tried to be—I think that I have been—a faithful steward of your charity and of the goods of GOD'S Church committed to my care. Once more, I thank you for your kindness in the old days when I was your Bishop, and for your thought of me amid my new and greater responsibilities. May GOD bless and reward you all, your families and all who are dear to you, and all the laity of your dear diocese!

THE BURDEN OF WESTMINSTER.

In a Pastoral dated on the Feast of St. THOMAS of Canterbury, 1903, the new ARCHBISHOP confessed it was with a feeling of profound distrust that he entered on the full administration of his great diocese:

We have none of the gifts of our illustrious Predecessors, although, perhaps, the burden placed on our shoulders is no lighter than theirs. When we dwell upon the work which is before us, the number of interests committed to our care, and the great responsibilities attaching to our position, there is indeed reason to be afraid and to shrink with all our nature from the task. You will not misunderstand us, dear Reverend Fathers, and dear Children in JESUS CHRIST, or think that we undervalue the hearty welcome you have already tendered us, if we say that the last four months have been a time of extra-

AT THE REQUIEM MASS,

ON THE OCCASION OF THE TRANSLATION OF THE BODIES OF CARDINALS WISEMAN AND MANNING TO WESTMINSTER CATHEDRAL.

AT THE CONSECRATION OF WESTMINSTER CATHEDRAL (1910).

ordinary sorrow to our soul. It has been sad indeed to bid farewell to the Diocese of our birth, every mission and institution in which had become familiar to us ; to leave surroundings and priests and people that had every claim on our affection ; and to be called upon so unexpectedly to undertake the charge of a diocese, the work of which calls for energy and courage and talent and virtue to which we can lay no claim. But, dear Brethren and Children in JESUS CHRIST, your knowledge of our insufficiency gives us most certainly a very special claim on your sympathy, on your co-operation, on your prayers. We come to you to-day from the feet of the VICAR of CHRIST himself, who has comforted and encouraged us by his more than fatherly kindness, and has bidden us bless you and the whole Diocese in his name. A few months ago our HOLY FATHER gave us the watchword of his Pontificate—" To re-establish all things in CHRIST." We have no other aim than to accomplish, in our small measure in this Diocese of Westminster, the task which the VICAR OF CHRIST has set to the Universal Church. Our one only desire is to give to you most fully the spirit and teaching of JESUS CHRIST, and to impart of that spirit and doctrine, found in its fulness in the Holy Catholic Church, to all those in this great city who will listen to our voice.

Let us ask you to think for a moment of the great CARDINAL who, for eleven years, was the Chief Pastor of this Diocese. We need think to-day of only one achievement of his courage, and, if he had wrought none else, he would everlastingly deserve our thanks. Alone in the

beginning and without encouragement, in the face of criticism and indifference and opposition, trusting in GOD with sublime faith, he built this great Cathedral, which, as he lay dead, he gave for the first time to the worship of his MAKER. This is his great legacy to us—a legacy which we must turn to good account ; and ages to come will tell what England owes to HERBERT CARDINAL VAUGHAN, who made it possible to carry out, in this great capital of the Empire, the full liturgy of the Catholic Church, though, day by day, as he toiled and prayed, he knew full well that he might never see on earth the fruit of the labours which were killing him. May his memory be always cherished in the great Cathedral of Westminster and inspire us with supernatural courage in our much smaller tasks !

"ROME ON THE RATES"—IT PAYS.

In his very first Pastoral in Westminster, the ARCHBISHOP began his plea for fair play and freedom for Catholics as contributors to the State schools :

There is reason to hope that the public spirit of London, as regards primary schools, will rise above all sectarian prejudice, and give to the Catholic Church a fair field in all matters which depend upon the educational authority. We gladly recognise that the Legislature has made a great effort to give us a fuller meed of justice than we enjoyed before. At the same time we must never forget that there is no real reason

why those who regard a sound dogmatic teaching as the foundation of all true teaching should have less favourable treatment than those who are prepared to regard the vaguest elements of religious truths as all-sufficing. Much depends on the influence we can exert on the various educational authorities, on one side by our desire for the solid intellectual advancement of the country, on the other by courteous and determined claims for the full rights which the law bestows on us. The conflict is not ended. It may become acute at any moment, and we must be on the alert; for there is a section of our fellow-countrymen, loud-voiced and insistent, nay, we may even say aggressive and intolerant, who would gladly rob us of that measure of justice which we have gained. It is they, not we, who have created the religious difficulty in regard to the schools of England.

The Work of Catholic Women.

To the Ladies of Charity, immediately after his appointment as Archbishop, His Grace said:

In addressing you to-day I am making an exception to my decision against public engagements for the present, and I do so because I consider the Association the last legacy confided to my care by my venerated predecessor. I know from the late Cardinal's own words how much he had counted on the Ladies of Charity as a means for the fulfilment of some of the greatest aims of his life. It is part of the mystery of the Redemption that God gives it into the hands of men to help Him in carrying out His

designs. When St. Vincent de Paul first thought of the Ladies of Charity the needs of the time were very great. St. VINCENT felt himself unable to cope unaided with all the necessities that surrounded him. And so he founded the Association of the Ladies of Charity to help him in his projected work. You become a means for the redemption of souls, and, therefore, you take part in the work which Our LORD came to accomplish. This thought should be sufficient to overcome all discouragement and to brace you in the periods of relaxed effort which often follow on well-doing. Your work must be based on the supernatural, and the spirit of prayer must fill your lives. There are many modes of prayer, the Church abounds in them; and each individual is free to follow his own attraction in this respect. But the foundation of all prayer is the realisation of supernatural things. When we once realise what GOD is as Creator, and what we are as His creatures, there is no difficulty in prayer. But the bustle and stress of everyday life often obscures this; and, in order to keep the sense of supernatural things before us, it is of importance that we should devote some time every day to meditation or spiritual reading. Two books in especial may be recommended: first, the Gospels—there is nothing like this book for spiritual reading; secondly, *The Devout Life* of St. FRANCIS DE SALES. But whatever your particular affinity in these matters may be, follow it; and use whatever means may come to you as most effectual in deepening the spiritual life. May GOD give you courage and strengthen in you the realisation of supernatural things, which alone will give you strength to persevere!

Wonersh Revisited.

Following on a visit to St. Edmund's and Oscott, the Archbishop went to St. John's, Wonersh, to receive the congratulations which the Seminary of his creation naturally wished to be among the first to offer.

We cannot, indeed [said the Address], refrain from giving expression to our deep sorrow at the severance of ties which we believe to be no less dear to your Grace than to ourselves. Nevertheless as loyal children to the Church we willingly admit claims upon you higher than our own, and rejoice that every part of Christ's flock in this country will enjoy a measure of that fatherly care and guidance which the past has taught us to regard as our own privilege and right. And since Almighty God has willed, by removing you farther from us, to break some of the ties which bound the Seminary to you, it is our desire to strengthen and draw closer those which still remain. To this end we have united to found a Mass in perpetuity for your Grace's intention to be said every year at the shrine of Our Lady of Consolation, under whose protection your work on behalf of those called to the priesthood was begun. We know of no gift that you would value more, and we ourselves could not be content to offer anything less enduring than the affection and gratitude of which we wish it to be the sign. And amid the separation which the years must bring, we shall be happy in the thought that each one of us is linked to you by a bond of prayer which time and place are alike powerless to destroy.

His Grace, when the cheers upon cheers which greeted him had subsided, said: Fourteen years ago I started the Seminary of St. John

at Henfield; then I had only sixteen students gathered around me, now they are close on 100. In those early days they tried to live a family life, having before them the example quoted by the Provincial Synods of the intercourse between our LORD and His Apostles. A spirit of friendship between professors and students prevailed; I am glad to know that it still prevails; may it long continue to do so! I am especially touched by the thought that it is at the altar of Our Lady of Consolation at West Grinstead that I am to be remembered; it was there that the plan of St. John's Seminary developed in my mind. I shall need all the prayers I can get in the new work I am taking up. My task is no light one, but it has ever been a rule of my life not to regard my own weakness (which I fully realise) as being any bar to God's work. As in the past, so now in the future, I shall be but the instrument in His hands. I can speak openly of my pride in this Seminary. Let them be careful to continue the old traditions of mutual intimacy between students and professors, of a simplicity and earnestness which set more store upon deeds than words. It is our deeds rather than our words that count. In words there is a danger of being misunderstood. It has always been a pleasure to me to be at the Seminary, where I know I can speak freely without danger of being misinterpreted. Since my appointment numberless have been the letters of congratulation from all parts of the world. Many, however, of the writers thought only of the added dignity and little of the bitter pain the Separation from Seminary and diocese cause me.

His GRACE was afterwards entertained at dinner, when the toast to his health was proposed by the Rector, Mgr. JOSEPH BUTT (now one of his Eminence's Bishops Auxiliary), who said:

Hitherto when his GRACE had come amongst them, it had been as Bishop of the diocese; and though he thought they had generally responded as they ought to the claims upon them which that position gave him, still his place in their minds had always been less that of the Superior exercising jurisdiction over them, than of their Father upon whose love each one might count, whose first care had ever been the Seminary which owed everything which it had of good to his patient and unwearied solicitude. If there was, in his GRACE's presence there that day, more of the honoured guest than there used to be, that was owing merely to the accidental interposition of the river Thames—a stream that was all too wide, but not so wide but that affection and loyalty could throw across it a bridge more effective and lasting than the material ones which now span its waters.

A UNIONIST INDEED.

Preaching at St. Patrick's, Soho Square, on St. Patrick's Day, 1904, the ARCHBISHOP said:

Few nations have been tried as Ireland. From the beginning she has had to contend with sorrows from within and from without. All her

material wealth was weakened, but amid all the havoc of the past she remains a Nation with great moral strength and a widespread influence. England and Ireland have been providentially thrown side by side, both doing a work together which neither alone could accomplish. We can proudly say that England, even more perhaps than Rome, by its world-wide influence makes for the general good of mankind. Union of the two races is necessary for the cause of GOD. United by the closest ties of blood equally with both races, I plead most earnestly for this union. He who strives to make them understand one another is surely doing GOD's work; while those who create, or foster, or perpetuate misunderstandings, are the enemies of Faith and Fatherland alike. May St. GREGORY, who sent teachers of the Faith to our forefathers in England, and St. PATRICK, who gave our ancestors in Ireland the Faith which she has never lost, help us by their prayers!

Speaking at Armagh in the same year (1904), at the banquet which followed the consecration of the Cathedral, the ARCHBISHOP (who had among his fellow guests the ARCHBISHOP of St. ANDREWS and EDINBURGH) referred to the esteem felt in England for CARDINAL LOGUE and the ARCHBISHOP of ARMAGH, an esteem to which the presence of the DUKE of NORFOLK that day bore witness, and said:

There is no thought, no hope, dearer to myself, and I may say the same of all my colleagues in

the Episcopate of England, than to knit more closely together the ties that ought to unite the Bishops of the three countries. Whatever differences there may be, far and away above them all is the strong and powerful bond of our one Faith, and there are besides many close ties of blood. If in any way I am enabled to bring closer together the Catholics of England and of Ireland, nothing will rejoice me more. We ought to unite, and work together for all our Catholic interests, and if we do, who can stand against us? Speaking for myself, and again for my colleagues, because I am sure they will endorse my words, I say that we do watch with the keenest sympathy the realisation of the aspirations of the Catholics of Ireland, and moreover to their realisation as soon as possible.

To the Young Men.

At the Jubilee of the Catholic Young Men's Societies at Liverpool, in December, 1904, the Archbishop said:

When a few days ago I realised that the time was drawing near for me to redeem my promise to address you, I had to confess that my knowledge of your Association was a very slight one. This was certainly not your fault, for, year after year, your Secretary has with persistent kindness invited me to be present at your annual meetings. Last summer I accepted that invitation, and looked forward with glad anticipation to making a personal acquaintance with you,

but, as you know, a still higher call of duty and, I may say, of affection, took me to the Sister Isle, that I might be united with our brethren there in the joyous festival in the Primatial City of Armagh. My want of knowledge is not my own fault altogether, for, unfortunately for us in the South, the Young Men's Societies have not spread much among us. To dissipate my ignorance, I turned to the published reports of your General Conferences, and then a great fear came upon me, for, when I realised the varied and important subjects discussed before you in the past, I thought it must be a sheer impossibility to discover a topic to be treated with any freshness in your presence. But the thought came that perhaps *some* of the Societies had not yet fully assimilated or carried into practice *all* the counsels of past years, or at least that there might be some *few* young men who would admit that individually they had forgotten some of these golden lessons. So I took heart of grace, and you will forgive me if to-night I content myself with recalling to your memory a few of the points to which you may well turn your attention yet once, and more than once, again. The object of your Societies is by means of association to help you to carry out in your lives those principles of Christian and Catholic practice which spring from our very Faith itself. You are Catholic young men, you wish to live as such in public and private life, and your own sanctification—your own salvation—is your primary end. But no two or three can gather together, still more no larger association can be formed, without bringing into being a new force far greater than that which belongs to the

isolated elements of which it is composed. By your Association, then, you are a force, a power, an organisation capable of accomplishing things which no one among you could undertake, were he left alone. What I would ask you to remember is that this new force must never be allowed by mere habit to become inert.

The young men are the hope of the future. For the defence of the Church in England we need, above all, the young men of the country, because they know the needs of the hour, and they have courage and energy to satisfy them. Be the first and most strenuous workers in the mission in which you live. Many missions have no conference of the Society of St. VINCENT DE PAUL, most conferences have far too few active members—a field for your activity! Rescue work is ever taking fresh developments : its success depends upon numerous patient workers ; if they are not forthcoming, there is waste, and loss, and overlapping. Turn your energy to this direction. Boys' Brigades and such-like things are impossible without leaders. The young men of to-day are the natural leaders of the boys who will be the young men of to-morrow. Without going beyond the limits of your own mission, there are channels innumerable in which your influence may be fruitfully exerted. Nowhere is there so much demand as in England for voluntary workers in public life. Indeed, the principle has been carried almost to excess, so that it is increasingly difficult to find men who will devote themselves to the work of public boards in parishes, districts, or counties. Some among you, gentlemen, by the thoroughness of your work, have already obtained distinction

in this direction, and I trust that many more will fit themselves for the exercise of their influence for the general well-being. In doing so, they will not forget the vital interests of Catholics, which are now committed to local authorities. Our poor forsaken children come under the cognisance of the Guardians of the poor, our children are largely controlled by the Public Authority existing in the locality. The Catholic Young Men's Societies can do magnificent work by making the power of the Catholic vote felt at election time; by canvassing and urging voters to do their duty; by recalling the former pledges, fulfilled or broken, of the candidates who offer themselves for re-election; by studying and printing and publishing the record for fairness or injustice of those who again solicit the popular suffrage.

A still wider field for this exercise of influence lies in the vast area of public opinion. You know how public opinion is formed, largely by the power of the daily press. Men, in the rush of to-day, think little for themselves; and where matters affecting the Catholic Church are concerned, our difficulties and dangers arise not so much from hostility or bitterness, as from sheer downright ignorance, fostered and maintained by the inherited prejudices of a less enlightened age. A public opinion hostile to the interests of the Church is created or allowed to continue owing to inadequate information. Our hope is by persistent correction to rectify these misunderstandings, and to propagate among our fellow countrymen a sound and truthful public opinion. Show an Englishman that he is making a mistake and committing an

injustice, and in very many cases he will do his best to redress the wrong. It is our duty then, to educate public opinion. Unless we do, we can do nothing. At the present moment, a prominent statesman is convinced that we must change the fiscal policy to which we have been so long accustomed. Whether he be right or wrong I do not attempt to say—I know nothing about politics. His only hope of getting the nation to accept these views is to create a public opinion in his favour. We Catholics can educate public opinion in several ways. All can effect much in their ordinary conversation. Some are able to write in the press and correct the mistakes which appear therein. Others may speak on public platforms. But there are two antecedent conditions: understand the matter of which you speak, and make every allowance for those whom, in charity, you must regard as inculpable in their ignorance. More often than not it is so, and, in Christian charity, take it that it is so always.

Our Real Allies in France.

Of the "Crisis of the Church in France," at the Catholic Conference, Brighton, Sept. 24, 1906, the Archbishop of Westminster said:

It is just nine years since this annual Catholic Conference was held for the first time in the diocese of Southwark. The occasion was a great and historic one; Catholics of France, of Belgium, of Italy, and of the Colonies, had come together to celebrate the centenary of the

coming of St. Augustine. Of them all none were more welcome than the Catholics of France, who, headed by his Eminence Cardinal Perraud and the Superior-General of the venerable Company of St. Sulpice, came to commemorate the many events which unite in every age the Church in England to the Church in France, and at the same time to forge yet another link in the long chain of mutual affection and service which has bound the Catholics of the two nations together. The Arch-confraternity of Our Lady of Compassion was about to be inaugurated, and a great Crusade of Prayer was to begin for the return of England to the Faith of her Fathers. During these nine years the interest of France in England has not abated, and, perhaps, many of us here are not conscious how perseveringly and in what a spirit of self-sacrifice prayer for England has been offered up under the guidance of the Arch-confraternity of which I have spoken. Year after year, without fear of labour or expense, a quarterly Review has been issued by the Priests of St. Sulpice to bring home to their fellow-countrymen the history of the Church in England, the main events which are taking place among us, and all the items of news which may serve in any degree to keep alive the interest of the Catholics of France in the progress and success of our work. I wish that this *Bulletin* were better known and more widely circulated in England.

Side by side with this increased knowledge of the religious state of our country, but independently of it, there has arisen a better and truer knowledge of the political aims of England ; and the gradual and steady growth of the feeling

based thereon has culminated in that mutual understanding which, for we have no better English term, we name the *entente cordiale*. None, I am sure, have a better right to welcome that *entente*, and to desire that it should ever be stronger and more complete, than the Catholics of England, for their close union with their brethren in France is not of yesterday, but is centuries old. And it is precisely because I love France, because I owe much to France, and because, since the days of AUGUSTINE and before, the Church in England and the Church in France have been closely knit together in all the crises of their history, that I venture to dwell for a few moments upon a subject to which the public opinion of England is scarcely doing justice to France to-day.

There is conflict at this moment between the Church in France and the Ministry in power in that country. Let us look at facts. It is no doubt perfectly true that many Frenchmen, especially in the early days of the Republic, hoped for a restoration of one or other of the previous forms of government. This they did, not because they were Catholics, but because by tradition, by family reasons, and by historical preference they were convinced that such Governments, identified as they were with glorious epochs of the past, would make for the honour and well-being of their country. The Third Republic has been in existence thirty-five years. During at least twenty-five years of that time the successive Ministries which have governed it have been imbued with the anti-Christian spirit. It is because the Catholic Church in France represents the historic Christianity of that country that she

is attacked. Could she only be overthrown, there would be no Christianity surviving for any length of time in that country. There is no hostility on the part of the Church to the Republican form of government. When legitimately constituted it claims and receives full allegiance. Sympathy has been alienated, conflict has been aroused by a ruthless trampling upon the cherished convictions of millions of the most devoted sons of France.

I allude in the first place to the treatment of the Religious Orders and Congregations. These institutes of various kinds are an integral, though not essential, part of the organisation of the Catholic Church. Without them a great part of her work can hardly be accomplished. On these the wrath of various French Ministries has descended, simply and solely because they were a great power in the Catholic Church, and thereby in the defence of Christianity. Twice have they been scattered: once twenty-five years ago, when churches were closed, monasteries disbanded, and worshippers evicted by the armed forces of the State, without trial, without opportunity of defence, for no reason save that men in exercise of their inherent rights had chosen to live together and to unite all their powers and energies in the service of the Church. During the last few years the same violation of individual liberty has been accomplished with greater completeness and with greater outrages against the feelings of every civilised man. In every way save by the shedding of blood the Religious of France, both men and women, have been treated in a manner that is simply inhuman. Their houses have been taken from them, they

Photo] [*F. W. Hibbert*

AT THE CATHOLIC CONGRESS AT LEEDS (1910).

Photo] [*Sydney Barton*

WITH THE BISHOP OF SHREWSBURY (1908).

have been deprived of their property wherever the Government could lay hands upon it, they have been obliged to leave their country or to abandon the Community to which they had devoted themselves for life. I often wonder whether folk in England understand all that has taken place; that hundreds of houses which were private property have been seized; that their inmates have been expelled, and that the property has been put up to public auction; that thousands of men and women have submitted to be driven out of their own country as the sole means of continuing the life which they had chosen; that thousands, especially of the women, have been unable to find a new home for themselves, and are condemned to penury and to want of the necessaries of life, because their dwellings and their means of subsistence had been arbitrarily and brutally taken from them. Many have been forced to seek a livelihood in domestic service, others have had no resource but to tend cattle in the fields, while large numbers have failed to find any means of existence. And these things have been done in many cases after the Religious had been assured that they and their belongings would be respected, if only they would seek authorisation from the State and make known what they possessed for the information of the Government. Truly they were deceived and cajoled in order that they might be more effectually despoiled.

May the *entente cordiale* flourish and grow strong and be permanent! May France be powerful and great! But her greatness and her power cannot receive their fullest development until the Christian name is more respected and

until the French Church is left free to do the work for the salvation of the souls, and the bettering of the lives of the children of France, that work for which alone she exists and which alone she desires to accomplish. The Church is ever desirous of acting in the closest harmony with the civil power in every country. Nowhere has she shown greater patience than in dealing with the French Republic, and the policy of LEO XIII in this respect has been followed very closely by PIUS X. But a time comes when the only answer to the unjust demands of Governments is, *Non possumus, quia non licet.* We cannot do this thing, because it is unlawful. Like PETER and JOHN of old, the SOVEREIGN PONTIFF can give but one reply: "If it be just in the sight of GOD to hear you rather than GOD, judge ye." Never did Pontiff have a juster claim to our loyalty, to our affection, and to our prayers, than PIUS X., when called upon to decide some of the most momentous issues which have ever affected a great nation. May he always feel that in England, united of old by so many ties to the Apostolic See, and later on the champion of its supremacy even to the giving of her children's blood, he has true and devoted sons who rejoice with him in all his consolations, and sorrow with him in every grief that assails his soul!

An Echo From St. Chad's.

Preaching in January, 1907, at the re-opening of St. Chad's Cathedral, Birmingham, the Archbishop said :

When the end came, Christ was able to sum up the whole of His mission in that one sentence, "For this came I into the world, to give testimony to the Truth." The mission of the Catholic Church is the mission of Jesus Christ. By His authority, under His guidance, and with the promise of His unfailing protection, she is set to teach men how to live and how to die.

Yet, while always the same in this essential characteristic, it must be accomplished in many different ways. At one moment in the development of a nation the Church can do her full duty by the simplest explanation of the most elementary truths. Elsewhere she has to show how the Divine mysteries are not in contradiction with the facts ascertained by the closest analysis of the highest operations of the human intelligence. At one time she is content with asking her children to accomplish the most primary duties to God. At another time she is helping souls all on fire with the love of God to make their union with Him as complete as is possible to human nature. Her only aim throughout her work, from the missionary preaching to the poor savage to the doctors unfolding her philosophy and all the branches of the Divine science of theology, is to explain, to develop, and to safeguard the truth committed to her by God.

Catholics as Liberals and Tories—are both Welcome!

In an address delivered at the Catholic Reunion at Birmingham on January 22, 1907, the Archbishop said:

I do not believe that a Catholic party is possible in England. My reasons are mainly two, and they seem to me of a peremptory character. First, from time immemorial Catholics in England have been divided in their political allegiance, owing to the different standpoints from which they regard matters affecting the public good. Men, of equal merit as Catholics, have been and always will be Conservatives or Liberals, according to the direction in which they are led by conviction, by family tradition, by temperament, or by any other of the motives which sway men's minds. There is nothing in the teaching of the Catholic Church against this free choice. What right, then, have we to ask any man to depart from his allegiance to the party of his choice save on those very rare occasions when such allegiance is clearly and unmistakably and indisputably opposed to the paramount claims of Divine Truth? Nor can we make such a demand on grounds of public policy, for, to me, speaking as one who is neither a Conservative nor a Liberal, neither anti-Conservative nor anti-Liberal, and standing, from my official position, absolutely aside from all mere party politics, it seems manifest that both parties have an equal love of, and as ardent a desire for, the well-being of England, though they may

not conceive that well-being precisely in the same way. Secondly, the points of public policy upon which practically all Catholics are and must be united are too few in number and too intermittently in question to form a stable basis of union for that continuous political action without which a party must die of inaction and consequent atrophy. The formula I would suggest is that in regard to such issues as are of vital consequence to us, "we must stand neither in complete dependence upon, nor in any unnecessary antagonism to, either Conservatives or Liberals." We must in these matters fight with our own united strength, and independently of any party. It is clear that if we place our reliance wholly upon either of the great parties we shall be disappointed, as we have been in the past.

Are we, then, able to stand in open antagonism to these great political forces? To do so would be impossible, even were it wise, and in my judgment it would be the greatest folly. It is true, indeed, that the Conservative party is intimately bound up with the Established Church, which, from its history and constitution, must at times show itself antipathetic to our claims. Similarly the Liberals are affected, to some extent, by the views of the Nonconformist bodies which, though in the past, and especially before emancipation, they were anxious to see us set free from all the shackles with which the State had surrounded us, have of late under the direction of some of their prominent leaders shown a distinctly less kindly spirit. But apart from these religious influences, I am convinced that a great many of our grounds of

legitimate complaint would be removed were our position more accurately comprehended. On this account I welcome the presence of Catholics in both political parties, and I am glad to see them taking an active part in the conduct of the affairs of the nation, to whichever party they may belong ; and I am convinced that in giving a whole-hearted allegiance to the party of their choice, they will rarely fail to do their duty to the Church which has earlier and higher claims upon their service. The more prominent the place which they hold, the greater service they can render to the Catholic cause. On this account again, it was a matter of satisfaction to us, some years back, to see a learned and leading Catholic [LORD LLANDAFF], as one of her late Majesty's Principal Secretaries of State, and, if and when the party to which he belongs returns to power, it is to be hoped that the profession of our faith will be no bar to other Catholics enjoying equally high rank, if their talents and merits render them deserving of it. Similarly when the present Ministry was being formed, there were few Catholics who did not rejoice to see that an honoured place had been given to the veteran statesman whose consistent loyalty to his party is surpassed only by his long-tried and well-established devotion to the interests of the Catholic Church. It must, I think, be a matter of satisfaction to the Lord Privy Seal [the Marquis of RIPON] to feel that the trust which he did not hesitate to place in the ultimate fairmindedness of his colleagues towards Catholics was not wholly misplaced, though the grounds of his confidence could not become manifest until almost the last moment

of the recent discussions. And it would, in my judgment, have been a misfortune for the Catholic Church, and a still greater disaster for the Liberal party and for the nation, if a contingency had arisen, which at one moment seemed so perilously near, compelling Catholics to dissociate themselves publicly and absolutely from the party to which they belonged. For the reasons given already it is to be hoped that no such contingency will be ever created by either party in this country.

But if, when Catholic interests are endangered, we are to fight with our united strength, we must have some organisation in every part of England which, without detaching Catholics from their party ties, will unite them on occasion as a whole, independently of political parties, nationality, or social position. Such organisations should be maintained always in being, ready to spring into activity as soon as danger is perceived. Here in Birmingham you have your Catholic Association, with a hoary antiquity behind it, and ready, no doubt, to develop any new energy that may be needed in the future. Eleven years ago my venerated predecessor in the see of Southwark, BISHOP BUTT, with the quiet prudence and foresight which were so characteristic of him, encouraged the formation of the Catholic League, of South London, which has rendered, and continues to render most valuable service by promoting a solid union of Catholics in defence of the interests of religion. The BISHOP of SALFORD has recently inaugurated a Catholic Federation, of which great hopes are entertained, and this example is being followed elsewhere in the North. In Westminster Catholic Associa-

tions are being formed in every Borough of the County of London north of the Thames, and these, while retaining a very wide autonomy, will be maintained in unity and co-operation by a Federation Council embracing them all. In every case these organisations are characterised by the fact that they are essentially non-political, aiming solely at uniting Catholics, as such, in defence of their religion, while leaving them absolutely free to follow their political predilections in all matters where the defence of the interests of the Catholic Church is not concerned.

"Fear not, little Flock."

From a sermon in Westminster Cathedral, Easter Sunday, 1907:

If Jesus Christ be not God, then is He neither Master, nor King, nor Saviour, but a mere name worthy of no account. There is no logical standpoint between this conclusion and the faith of the Catholic Church. Possessing and unhesitatingly holding, this most sacred truth, that Jesus Christ is God, and Saviour, and Lord, we can look fearlessly and unflinchingly upon the new doctrines that each day develop in the minds of those who seek no guidance save from their own limited intelligence. Strong as we are in this belief, the purpose of the world, and God's providence over-ruling it, are very clear before our eyes; and we can accept the many things that we cannot understand without fear and in all confidence.

Arousing the Real Nonconformist Conscience.

From the Address at the Catholic Conference at Preston, September, 1907:

I know well that among those who are forcing this so-called undenominational teaching upon the Elementary Schools, there are many men of high principle, of deep religious feeling, and of undoubted kindliness of heart, and that they would be deeply concerned were they to see that, in reality, they are striking a deadly blow at the religious life of the country. It is to them that I would appeal, and I beg them to reflect very carefully and impartially whether they may not be making a very grave miscalculation while imagining that they have found the solution of a very serious difficulty. I make no plea now for our Catholic schools in particular, although they do possess special rights to kindly consideration; but I plead for just consideration of various forms of religious teaching in our schools, lest the religious influences in the nation, already so much weakened, prove powerless to stem the torrents of evil which assail us. Pleasure, self-interest, self-advancement are breaking down the moral law to an extent which must appal all those who are in a position to mark their ravages. The civil law can do but little to withstand them, and not infrequently throws down itself some of the barriers which the religion and conscience of other ages had erected. After hundreds of years

of Christianity, we find ourselves obliged, year after year, to pass many statutes to regulate matters which the Christian conscience no longer suffices to control. This certainly is no moment to weaken still more those restraints which rest for their foundation upon Religion. And such weakening is the evident result of that solution of the education question which the Nonconformist would fain force upon us.

No Test for Tax-payers!

Addressing the Leeds Catholic Federation on February 25, 1908, on the Bill introduced into Parliament by Mr. McKenna on the previous night, the Archbishop said:

Our claim is for equality, and that claim, no matter what arrangements we may be forced to tolerate for a time—that claim we shall never relinquish. We are informed that the national conscience demands a national system with simple Bible teaching, and that this will satisfy the Protestant national conscience. How it will do so, I do not understand. Simple Bible teaching! Religious teaching to be imparted by one to whom the question of his religious belief or disbelief must not be put on account of this shibboleth cry of "No test for teachers!" However, if it be a fact that this system will satisfy the Protestant national conscience, so let it be. All we can say is, It won't do for us. We are citizens in the same way as everybody else; we have to pay rates and taxes like the

rest. We are Catholics, and we are not Protestants, and your national Protestant system is absolutely useless to us, and in no sense an adequate return for our compulsory contribution to the education funds of this country.

Criticising the "contracting out" proposal of that Bill, the ARCHBISHOP said:

First of all, the proposal is not just, because we are still left in a position of inferiority, and whatever shape such a proposition as this may ultimately take, it will never meet that cry for equality which I have just declared is the cry we shall always put forward. But there is another question I should like to ask. Is this a genuine attempt to meet the position of our Catholic schools, or is it a covert attempt to starve them out of existence? I prefer deliberately to regard this as a genuine attempt; but my question will be answered when we know what is the ultimate form the Parliamentary grant is going to take. Is the grant going to be sufficient to do two things—to provide us with equally good schools? because we can never consent again to an inferior type of education for our children; still more, is it adequate to give us equally good teachers? because we can never again consent to engage teachers at starvation wages. In order to arrive at an arrangement, having made sacrifices in the past, our people are prepared to make sacrifices in the future. But there is a limit to our sacrifices, because there is a limit to our power, and I say that the *onus probandi* lies with a Minister of Education

to prove that any "contracting out" he proposes to give will be sufficient for the two purposes here set forth.

"Modernism."

From a Pastoral dated Quinquagesima Sunday, 1908:

As soon as the Encyclical on "Modernism" was officially communicated to us, we called your earnest attention to the gravity of the matters therein contained. At the earliest opportunity the Bishops of England, almost if not actually the first among all their Brethren in the Episcopate, expressed to the Sovereign Pontiff their gratitude. They were able at the same time to comfort the heart of the Holy Father by the assurance, based on their intimate knowledge of their people, that in England the number of those infected by the grave errors that had rightly called forth such severe condemnation was very small indeed. At one moment we had intended to address you more fully on this subject, but we feel that there is no need to do so. The few at home who had embraced the fundamental errors condemned by the Holy Father, have by their subsequent letters made manifest their real spirit. Those, a larger number, who had evinced sympathy with the persons, rather than with the doctrines, of certain among the Modernistic writers, and were thereby in danger of ultimately adopting even their intellectual position, have been warned in time of the dangers of the path into

which their steps were straying. Those who, unconscious of the final consequences of teachings which attracted them, were inclined to accept conclusions which were covertly connected with the extreme Modernistic doctrines, have had their eyes opened. On this account, trusting to that purity of faith and loyalty of obedience which are traditional among you, we feel that we are not called upon to dwell at greater length on this sad and painful subject.

The Link With Newman.

On October 8, 1906, the sixty-first anniversary of Cardinal Newman's reception into the Catholic Church, the new Oratory at Birmingham was opened. The Archbishop of Westminster preaching from the text, "The memory of him shall not depart away, and his name shall be in request from generation to generation," said:

We are assisting at the opening of a church which is set up to give glory to God by recalling to men's minds a life devoted entirely to His Divine service. Greater than all mere material blessings are the gifts of heart and of mind which God has been pleased to bestow upon chosen souls, making them to stand forth as prophets before their fellow-men, and enabling them to interpret the thoughts that were barely conceived, and in no sense expressed, in the minds of those among whom they moved. Such champions of truth and virtue are among God's

greatest gifts to His creatures, their memory must live for ever, and for all time we have to thank GOD for all that He has done for us through them. Among such we may place without hesitation JOHN HENRY NEWMAN, Priest and Cardinal Deacon of the Holy Roman Church. He was meant to be a witness to the supernatural in an age which, for the most part, was forgetful of all but the concerns of material existence. GOD, and His claims upon mankind, our absolute dependence upon Him, the fact that our life is but a pilgrimage to GOD, and that our true home is hereafter,—all these great truths, denied by some, accepted in theory, and rejected in practice by so many, were the constant subject of his preaching in word and in act.

Again, he was a witness to the necessity of faith, to the great fact that if GOD exists, and if He has made us, there must be many things in His existence, and in our creation, and in the providence which is a continuing of that creation, which we can never understand, which we can never adequately explain, and which we must, therefore, accept simply and humbly on the word of GOD Himself, Who has been pleased to make them known to us. He bore testimony continually to the fact that GOD has been pleased so to reveal Himself to us, that that revelation is fully adequate for the purpose for which GOD has given it to us, namely to bring us nearer to Himself on earth, and to unite us in still closer union hereafter, but that the terms in which perforce we have to speak of it must of necessity only shadow forth the reality. Clearly he pointed out that the Catholic Church alone could demand faith in that revelation, that every other

religious body must be content with changing opinion, and that the ultimate ground of their adhesion to it is the personal attachment which it has created in their hearts, and not the conviction that therein a Divine Voice is speaking to them. "Nothing is clearer than this, that if faith in GOD'S word is required of us for salvation, the Catholic Church is the only medium by which we can exercise it." Lastly, he was a witness to the supremacy of Faith. No one, perhaps, was ever more sensible of the difficulties which may be urged against the truths of revelation, and no one could state them more cogently, and put them in a form more difficult to refute. And on this account CARDINAL MANNING did not hesitate to call him "our greatest witness for the Faith."

Step by step he was led through images and shadows into the full light, and from that moment there was neither doubt nor hesitation, but perfect peace and tranquillity of mind, in spite of all the difficulties and disappointments and contradictions which so painfully marked many aspects of his life. He became a pillar of strength to others, and imparted to them his own steadfast convictions, so that to many souls his life and his teaching were the mainstay of their spiritual existence, whilst to others the thought of him was the first argument leading them to see and to accept the witness of the Catholic Church. We have his own assurance oftentimes repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony which, perhaps, may help some hesitating soul, even though more than fifty years have passed since

the words were written. It was addressed to my own father who, then a young man and a very recent convert from Anglicanism to the Catholic Church, had been disquieted, like many others, by the persistent rumours that Dr. NEWMAN was dissatisfied as a Catholic, and was contemplating a return to the Established Church, and had written to ascertain the real truth from him to whose writings he owed, under GOD, his own reception into the Church. The letter is dated from Maryvale on June 13, 1848.

Dear Sir—I return an immediate, though necessarily hasty, answer to your inquiry, which made me more than smile. It is wonderful that people can satisfy themselves with rumours which the slightest examination, or even attention, would disprove; but I have had experience of it long before I was a Catholic. At present the persons, who saw through and reprobated the Evangelical misrepresentations concerning me, when I was in the Church of England, believe of me things quite as extravagant and as unfounded. Their experience of past years has taught them nothing. I can only say, if it is necessary to say it, that from the moment I became a Catholic, I never had, through GOD'S grace, a single doubt or misgiving on my mind that I did wrong in becoming one. I have not had any feeling but one of joy and gratitude that GOD called me out of an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and assurance. I shrink to contemplate the guilt I should have incurred, and the account which at the last day would have lain against me, had I not become a Catholic; and it pierces me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good

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points they have, want the great grace of *faith*, to trust GOD and follow His leadings. This is my state of mind, and I would it could be brought home to all and every one, who, in default of real arguments for remaining Anglicans, amuse themselves with dreams and fancies. I am, dear Sir, truly yours, JOHN H. NEWMAN.

It may be said, my brethren, that all these things of which I have spoken could be affirmed about every great preacher and every great writer in the Catholic Church in every age of her existence. But I think that we may safely say that he was raised up to convey the old unchanging message in new words and in a fresh setting acceptable to the Englishman of his day. No voice has fallen on English ears so persuasively as his. Many have taken up his works, attracted solely by the beauty of the language in which he has clothed his thoughts, and they have been led to consider and to see the truth of the thoughts themselves. He has gained a hearing for the Catholic Church in places where no one else could have obtained audience, and he has broken down prejudices that were deep-rooted and centuries old. The Catholic Church has a different position now in the minds of thousands of those who do not accept her teaching, because CARDINAL NEWMAN has lived, and preached, and written. As CARDINAL MANNING said in the funeral sermon—" No one who does not intend to be laughed at will henceforth say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over. He has taught us that beauty and truth are inseparable, that beauty resides essentially in the thought, so

that nothing can make that to be beautiful which is not so in the plainest words that will convey the meaning. The English people have read the thoughts through his transparent words, and have seen the beauty of Eternal Truth as it shone forth in his mind." In the history of his life, dear brethren, we have the answer both to those who through want of acquaintance misapprehend his teaching, and to those who would strive to find in his writings an answer to all difficulties, present and to come. Step by step he followed the leading hand of GOD, and in due order he set himself to each divinely appointed task. He looked back through the ages of the Church that he might never depart from her traditions. He looked forward to the new issues that he might see how they could be harmonised with the old teaching and its actual presentment. He neither rejected new statements because they were new, nor accepted them because of their novelty, but he weighed all in the light of Divine Truth, in a spirit of humble, quiet, trustful prayer. He neither anticipated nor usurped the judgment of the Church. But to that infallible Voice he was ever ready to submit, convinced that his submission was but obedience to the Voice of GOD Himself. May his teaching guide us, may his life inspire us, may his example encourage us to do, each of us, the appointed work which GOD has entrusted to our care! May his memory ever live among us, and may we never cease to thank our Divine Master for having raised up in our midst, in days when we needed him so much, a teacher whose voice has reached to the very limits of our English tongue, and whose

words are now bringing light and strength to nations that for many generations had ceased to look to England for guidance in spiritual things.

"Not Words but Deeds mark Ushaw's Sons."

In July 1908, Ushaw College celebrated its Centenary, and among the "Old Boys" present was the Archbishop of Westminster, who said in the course of his address:

We look back over the hundred years since these walls were set up, and we people the College with the forms of those whom we have known in the pages of her history. It is a day of memories mingled with great hopes. And amid those memories are some that are very close and intimate, for they are the substance of the dreams of our own boyhood's days. And we shall not be going far astray if we seek in our own lives the secret of the formative influences which characterise the power that Ushaw has exercised upon her children. As I look back, one phrase, written fifty years ago by Cardinal Wiseman, was stamped upon my mind in very early days: "Not words but deeds mark Ushaw's sons," and I am inclined to think that therein lies the foundation of much of the work that has been accomplished since old Douai was split in twain, and so many of her sons took up their work again on these northern hills. There is something Divine in silence. God does not need

many words to work His purpose. The sayings of the Incarnate Word were very few: He was silent when speech seemed most likely and most urgent. And great purposes are best accomplished when there is little talking of them.

The work of USHAW is pre-eminently a spiritual work, and if some of her greatest sons have been men of few words, her work has not suffered thereby. Doubtless she has given to Catholic England men who have been eloquent with voice or pen, champions who have not hesitated, at the call of duty, to proclaim unpalatable truth. But these are the few, and the vast majority have done a great work in a silent way. Pastors of souls, they have gone in and out among their people, consoling and comforting the dwellers in our huge cities, and keeping alive the Faith where all the surroundings are potent to destroy it. Or they have been shepherds of isolated, scattered flocks, keeping alive for them the eternal hope that has kept them from sinking to the unheeding level of so many of their fellows. Or they have in the College halls unfolded the wisdom of the past to those who were growing up to carry on the old traditions. And the while they have been cherished by the few who knew them, and have remained unknown to the world without. They have done a godly work in a godly way, and to GOD the glory has been given. This characteristic of "Deeds, not Words," has in like manner clung to those who, called to lesser things, have quitted these walls in earlier youth, and have gone forth to play their part as Christians and as Catholics in the paths of secular life. The influence of family, though so strong, is

wonderfully silent. Men take it so much as a matter of course that it has no need to proclaim itself; it goes silently to work, and it is only the eloquence that breaks into tears, and unmans the bravest, at the side of a father's, or a mother's, grave, that makes known how far-extending and deep-reaching it has been. The laymen whom USHAW has trained for life share with their brethren of the priesthood a reputation for earnest sterling Christian lives, not given to many words, but determined to accomplish the things that make life worth living. They raise up children to proclaim them blessed, and in their turn to do honour to the second home of their childhood, which will bestow upon them so many gifts worthy to be an inheritance to their own offspring, if GOD so will.

This hundred years of accomplishment and of progress which we celebrate are a sure foundation of hope for the century upon which we enter. There will be many changes. Old faces will disappear, and new rulers will take the place of those who are governing Alma Mater to-day.* Subjects and methods of study will surely pass through vicissitude. What is done to-day will be criticised, and criticism will be a spur to greater effort. All these things must come to pass; they are the conditions of advancement and success. But the work of USHAW and its main elements must ever be the same, and the building of each individual character must be up-reared on the same foundations,

* BISHOP WILKINSON of Hexham and Newcastle, for nineteen years President of the College, died in 1909; and his successor, Mgr. CORBISHLEY, in 1910; when his place was taken by Mgr. WILLIAM H. BROWN.

leaving to the Divine Architect to devise therein all the diversities that are according to His will. And on this great day, you will allow to one, who, though withdrawn from Alma Mater when only half his school life was done, yet remained a child of DOUAI till school-days were spent, to utter the earnest and trustful hope that all those who come to this hallowed source of holiness and knowledge will ever carry enshrined in mind and heart the truth: "Not words, but deeds, mark USHAW'S sons."

WESTMINSTER EUCHARISTIC CONGRESS.

The Eucharist Congress, held in London in 1908, and held in memory for ever, had among its accidental revealings that of the ARCHBISHOP as a man of affairs. The opportunity occurred, and it was taken. The hour struck and punctual appeared the man. At the Saturday-night Men's meeting in the Albert Hall, at the outset of the Congress, the CARDINAL LEGATE in the chair, the ARCHBISHOP said:

I have an announcement to make which will be a source of pain and of surprise to you all. On Thursday last I received a private intimation from the PRIME MINISTER deprecating the procession planned for Sunday—[outcries].—I must ask you, please, to listen to my statement without any interruption. The communication as to the procession advocated its abandonment. I replied at once that I could not act—please, I beg

you to keep quiet to the end—that I could not act upon a private intimation of this kind—and MR. ASQUITH answered that his communication was purely confidential and must not be published. I insisted that if any change were needed at this late hour he must take the responsibility of making a public request to that effect. The ceremonial procession will take place within the Cathedral walls, and the Benediction will be given to the multitude, who cannot enter, from the balcony of the Cathedral. I trust I shall in this way satisfy to some extent the legitimate desire of the thousands of our people to have some part in the Congress, and at the same time avoid any action the legality of which might be called into question even by the most captious and capricious. I ask our people to accept this arrangement with the loyalty and respect which are due both to their ecclesiastical superiors and to the civil authorities, and to refrain from any action which might be wanting in dignity or self-restraint. As a loyal Englishman, and still more as a Catholic striving in all things to be obedient in our faith, I feel it my duty to conform myself to the publicly expressed wishes of the constituted authority. But I am not prepared to submit to the dictation of the Protestant Alliance or any similar society. I trust when all the circumstances are known you will approve of the action which I have taken. I have only one or two words to add. I want all the other arrangements of the procession to go on as before. I want our people to go and do honour to the representative of the Holy See, to receive his blessing, to give a greeting from their hearts to

the other prelates who are honouring us by their presence in our midst, and although it is not permitted to us to carry with us our DIVINE MASTER, I do hope and trust that all those present, by the sentiments of their hearts, by the fervour of their singing, will make not only of the Cathedral, but of the whole of Westminster, one great sanctuary of the most Blessed Sacrament.

THE PROCESSION AND THE PRIME MINISTER.

The story was told in detail later. On the Thursday morning before the Sunday's planned Procession, the ARCHBISHOP had received a private communication from LORD RIPON at Studley Royal to the effect that the PRIME MINISTER desired its abandonment. The ARCHBISHOP, without loss of time, addressed to the Premier a letter that ranks for aptness beside the "Appeal" issued at a like moment of emergency by another ARCHBISHOP of WESTMINSTER, the first of that illustrious line:

ARCHBISHOP'S HOUSE, WESTMINSTER,
10th September, 1908.

DEAR MR. ASQUITH,—I have to-day received a confidential communication from LORD RIPON to the effect that you deprecate the procession which has for many weeks been announced to take place on Sunday next in the streets imme-

diately adjoining my cathedral, and for which all necessary arrangements have been made in full concurrence with the wishes of the police authorities. It is impossible for me consistently with my own honour to countermand this procession unless I am able to say that I do so in accordance with a formal request from you as PRIME MINISTER of England. Before you definitely make such a request it is only fair to you that I place before you all the circumstances of the case, and that you should realise in the completest manner the responsibility which lies before you.

1. Processions of a similar character have taken place all over England for many years past without let or hindrance of any kind. They are an annual event in many parishes in London, and are cordially welcomed even by the non-Catholic population, and the police testify to their order and regularity. The Acts and Declarations to which the Protestant societies have now called attention have never been invoked within my memory. They are universally regarded as a dead letter, and they are equally applicable to many acts which I and my colleagues perform publicly, and intend to perform publicly, over and over again throughout the year. Do you intend to invoke these laws, the action of which I understand can only be initiated by the Government, now, when the arrival of distinguished Catholics of the highest eminence in Church and State has awakened an enthusiasm among our people such as has never been seen before, claiming in a very special manner the respectful sympathy even of those who do not think with us in religious matters? And are

you prepared to do this at the bidding of a few bigoted persons who would fain treat us as a sect to be tolerated merely on certain conditions? This is a position which we cannot accept; we claim equality with all sections of our fellow-countrymen.

2. I did not consent to the public procession until I was satisfied that the police authorities would raise no objection. Weeks ago my intention was known, and at the present moment the police declare their full readiness and capacity to deal with any contingency that may arise. They scout the idea of danger.

3. The procession is a necessity if many thousands of Catholics all over the country who desire to do so are to take part in the Congress. There is not a church or hall that would hold them. Why are they alone to be debarred from making a public demonstration which would be allowed to Anarchists and Socialists?

4. Purposely I have chosen for the route very quiet streets in the immediate neighbourhood of the Cathedral. We do not touch a single main thoroughfare, and not a soul need be inconvenienced by our movements, unless he comes here with that express purpose. Not only the susceptibilities, but the very convenience of our Protestant fellow-countrymen have been considered in every possible way.

5. I have assured my distinguished guests that the procession has been arranged with the concurrence of the police, and that we shall be treated with every courtesy. Are you prepared at this, the last moment—when special trains have been ordered from the country, and thousands of poor people have paid their fares to come

to London on Sunday, when the Press of the whole world is watching the Congress—to put to dishonour not only myself, but the Catholic Bishops of the whole Empire, and to make us avow before our colleagues from the United States and from every quarter of the globe that the hospitality of the capital of the Empire is not what they supposed it to be, and that your Ministry is unable to face the threats of a few fanatical persons?

On behalf of our Catholic people and of those of the whole Empire, I claim the fullest liberty for the procession on Sunday, and, if there be dangers of which I am unaware, I claim such a measure of police protection as will ensure due consideration for our honoured guests and for the mysteries of our religion. All others can claim and would receive such protection. Are you, sir, as head of a Liberal Ministry, prepared to refuse it to Catholics on a unique occasion like the present?

So far only my private secretaries are acquainted with your intervention, and there is no need that it should go beyond them. If, however, I receive before midnight to-morrow (Friday) your formal request as Prime Minister for the abandonment of the procession, all the arrangements shall be countermanded, and I shall give to the matter the fullest publicity, in order that my own action may be amply vindicated.—I am, dear Mr. ASQUITH, your very faithful servant,

FRANCIS, *Archbishop of Westminster.*

While the letter was on its way the ARCHBISHOP was informed that the PRIME MINISTER'S com-

munication was of a private nature, and must on no account be divulged. On Friday morning the ARCHBISHOP received from the Home Secretary, Mr. HERBERT GLADSTONE, a letter saying that disorder was threatened on the part of Protestants and that the Procession itself was identified with a ceremonial which is alleged to be not consistent with the law. The ARCHBISHOP at once telegraphed to Mr. ASQUITH, asking that his letter should be communicated to Mr. GLADSTONE. As a result of further communication, the ARCHBISHOP, on Friday evening, addressed the following telegram to the PRIME MINISTER :

PRIME MINISTER, Slains Castle, Port Errol, Aberdeenshire.—Having considered your communication I have decided to abandon ceremonial of which you question legality, provided that you authorise me to state publicly that I do so at your request. You must recognise the extreme urgency and delicacy of the position in which you have placed me.—ARCHBISHOP OF WESTMINSTER.

On the Saturday morning, a Home Office official called on the ARCHBISHOP, who explained that as he was in direct communication with the PRIME MINISTER, he could only say that he was on all occasions ready to follow the publicly expressed wishes of the properly constituted

civil authorities, but that he could not, at such a juncture, be satisfied with any private intimation. About midday the ARCHBISHOP received the following telegram :

Since your Grace refers matter to our judgment I have to say that His Majesty's Government are of opinion that it would be better in the interests of order and good feeling that the proposed ceremonial, the legality of which is open to question, should not take place. They much regret the inconvenience and disappointment which its abandonment may cause.—ASQUITH.

To which the reply was as follows :

PRIME MINISTER, Slains Castle, Port Errol, N.B.—Have received your telegram. All elements of ecclesiastical ceremonial shall, in deference to your wish as Prime Minister, be eliminated from procession. Cardinals and Bishops will walk in full Court dress of their respective ranks. Expect Government to ensure all comfort and courtesy to our honoured guests. Must of course explain fully and publicly the reason for the change of arrangements.—ARCHBISHOP OF WESTMINSTER.

On his return from the Albert Hall his Grace found the following telegrams awaiting him :

I have received with much satisfaction your Grace's telegram informing me of the change in the arrangements, which entirely removes all

reasonable cause of objection. Your Grace is, of course, at liberty to state publicly the reasons which have led you to sanction the change. Every care will be taken to ensure due respect and courtesy for your distinguished guests.—ASQUITH.

I wish to assure your Grace that strict instructions have been given to the police to take every precaution to protect the procession to-morrow from insult or annoyance.—GLADSTONE.

It is a pleasure to remember now that the HOME SECRETARY religiously kept his word; and that every kind of care was taken, and taken successfully, to ensure good order throughout all the great doings of BLESSED SACRAMENT Sunday.

THE WELCOME OF WESTMINSTER.

After High Mass on that Blessed Sacrament Sunday, in Westminster, the ARCHBISHOP entertained nearly one hundred Prelates, Priests, and Laymen, to luncheon in the usually austere but now festive Cathedral Hall. Proposing the toast of the HOLY FATHER, the ARCHBISHOP said:

You will not think it out of place, my Lord Cardinal (the LEGATE), if I say now my heartfelt word of thanks to my brethren who have come hither, even from the ends of the earth, to do

honour in this great city to the Adorable Sacrament of the Altar. You, my Lord Cardinal of Baltimore, claim my first and very special thanks for the fatigue of a long journey undertaken at my call, and for the eloquence of the words in which you made yourself the faithful spokesman of many thousands of devoted hearts. To all alike I offer the sincere gratitude of my own heart and of all the Catholic people of England. Cardinals of Holy Roman Church from Ireland, linked to us by so many ties of blood; from France and Belgium, ever sharing in our vicissitudes; from Italy, dear to the heart of every Englishman; from Spain, the most generous of all the givers to our great Metropolitan Church; and if Germany is not represented in the same degree, it is solely because constraining reasons of health have prevented his Eminence Cardinal FISCHER, from fulfilling his long-avowed intention; Prelates, too, of every degree, from every clime, you have given to our country the spectacle of the Church's absolute unity of faith. Too numerous to mention one by one, to all of you alike I offer you my undying thanks. Your names, your Sees, your countries, will be enshrined in our grateful memories. My Lord Cardinal, there is no need for me to unite your name with that of him whose health we pledge, for by his own act, in naming you his Legate, our Sovereign Spiritual Lord has joined you on this occasion inseparably with himself. It is not for me to testify to the manner in which you have accomplished your exalted task. Let it suffice for me to say that the name of the Cardinal Bishop of Palestrina will live for ever in the annals of our

English Church as the first Legate sent to us from Papal Rome since the days of our captivity were ended, that this gift of Pontifical benevolence is enhanced most nobly by him who is its bearer, and that we are deeply grateful to your Eminence for all that you have done to give this Congress its full complement of success. Your Eminences, my lords and gentlemen, I ask you to drink to the health of our Holy Father the Pope, PIUS X.

The CARDINAL LEGATE in his reply said: I am sure that I interpret the feelings of his Holiness when I say that he will be deeply gratified with the incomparable demonstrations which I have witnessed with so much edification and consolation during these blessed days of the Eucharistic Congress, celebrated in this great capital with so much splendour and success. Yes, it is to the ARCHBISHOP of WESTMINSTER that the course of the Congress of London—perfect in every way—is due; to him our congratulations and thanks go forth, and also to all those who have assisted him in this delicate and complicated task with so much devotedness distinction, and patience. And now that you have saluted the POPE, I think I shall but be interpreting the heartfelt feelings of the Princes of the Church, of the Prelates and high personages seated round this table, if I ask you to raise your glasses in honour of and for the prosperity of Catholic England and its Bishops, and especially his Grace the ARCHBISHOP of WESTMINSTER.

Never was a toast more cordially received, and a message from PIUS X. later made good indeed the LEGATE'S favourable words.

ON WALKS ABROAD.

By courtesy of the Editor of the "World."

A CARTOON BY "SPY."

What the Congress Revealed.

The Congress had been four days over and gone when the timely thought of a deputation of congratulation and thanks to the Archbishop of Westminster needed but twenty-four hours to take the shape of a happy reality. After a consultation with Mgr. Bidwell, and a meeting under Mrs. Rathbone's roof, the arrangements were clandestinely made for a gathering in the large Reception Room at Archbishop's House. Mr. Wilfrid Ward, Mrs. Wilfrid Meynell and Mr. Valentine Dunford having spoken on behalf of those who had taken part in the Congress, and who thanked and congratulated his Grace with full hearts ("they, the timid, who had profited by the courage of their Chief Pastor"), the Archbishop, who was received with prolonged cheers, said:

I am greatly pleased and impressed by the tribute paid me by so large and representative a deputation. You, my guests, bring to me all the pleasure of a surprise. I thank you for your congratulations, nor can I disagree with you in thinking that congratulations are due in regard to the success of the Eucharistic Congress. As it has happened this Congress has culminated in complete success. It has united the Catholics of England, and, if I may believe you, has helped me to gain that which is so important to one in

my position—your complete confidence. Catholics have, in some sort, to take their Bishops on faith :—you have had to take me on faith, and if it has ever been difficult for you to understand any actions of mine, you will believe me when I say, and I think I do not misjudge myself, that I have always acted, as I acted on Friday and Saturday, with one only aim in view—the interests of the Church. And now as to the Procession. I, who am bounden to the laws of the Church, and see in them the Divine Will, am likewise attentive to the laws of my country. Whatever party is in power I do my best to assist it in its difficult duties. Now, had the Government six months ago expressed to me any opinion unfavourable to the procession, I would have recognised that we were unready for the honour of such an event, and willingly have postponed it. Even at the eleventh hour I had no thought but to comply with the expressed wishes of the Government, and I cannot help thinking that even in Mr. ASQUITH'S intervention we may trace also the intervention of Divine Providence. Mr. ASQUITH has been one of the promoters of the success of the Congress, if only because Catholics in their disappointment were brought into keener sympathy one with another than they had been even in their joy, and because it gave to them the occasion for a demonstration of loyalty to the Holy See such as the Papal Legate, he tells me, has in all his experience never before witnessed. We may be content in having indulged the Government and, at the same time, ourselves. In conclusion I thank you once more, and ask you one favour : Sometimes when you kneel before the Altar,

and no prayer comes readily to your lips, remember your ARCHBISHOP, who will be always grateful for your prayers.

The speech and applause having ended, a hitherto closed door was thrown open, and CARDINAL VANNUTELLI ("the Leopard of the Lord" he had been named) entered. He stepped immediately into the thick of the salutations, talking to all who addressed him as if his were the pleasure, and as if, indeed, the room were filled with his dearest of intimate friends. Blessings were showered on persons and on things. Rosaries, and even a framed Raphael Madonna —"my own favourite Madonna" he declared on seeing it—were held under his benign hand. "Shall I speak Italian?" he inquired, and a dozen voices answered, "Si! si!" Truly, it was the language of St. FRANCIS that he spoke, and no one wished for any other from his lips.

A WORD EVEN FOR MR. RUNCIMAN!

Speaking at Bristol in December, 1908, after the failure of the Runciman ("Compromise") Education Bill, the ARCHBISHOP said:

After the Bill was issued, and my colleagues made a declaration, and made it with regret, that we were unable to find in the proposals

of the Government any real settlement of the educational difficulty, there has been nothing in the way of real negotiation between the Government and the Catholic Church on this matter. The negotiations were naturally between the Government and the Anglicans, because nothing could be suggested to Catholics until that arrangement had been arrived at. But there was a very courteous disposition on the part of the Government to give me information, and as soon as the moment came for real communication —not negotiation—every facility was afforded me. I feel it my duty to express real sympathy with Mr. RUNCIMAN, who has done his best to perform an impossible task. He has failed on account of difficulties arising out of the futile, ill-considered, and loosely defined pledges the Government scattered broadcast at General Election time. There is a sense in which every one of us would accept the policy of "no test for teachers" and universal public control, but there are other meanings given to these specious phrases—meanings that are opposed to judgment and common-sense.

AT A SPANISH SHRINE.

In May, 1909, the ARCHBISHOP led the first pilgrimage from England since the Reformation to the Shrine of St. JAMES THE APOSTLE at Santiago di Compostela. At Vigo, where he was welcomed by the Mayor, and received several deputations from local Catholic societies, the

ARCHBISHOP said Mass in the Church of St. James and addressed a few words to the congregation:

I wish to express thanks for the magnificent way in which the city has received us—thanks to the religious and civil authorities and to the faithful of Vigo. I have considered it my duty, without losing one moment of time, to dispatch a telegram to His Majesty the KING of SPAIN, reminding him that we are the first pilgrims from England since the days of united Faith, and promising prayers for their Majesties and the royal children. I have been greatly edified by the fervour of the Catholics of Vigo, and especially by the immense concourse this morning who received Holy Communion from my hands. I thank you for your generosity and that of the Spaniards of South America in erecting the beautiful Chapel of the Blessed Sacrament in Westminster Cathedral, which will be a lasting memorial of your zeal, and a further act of gratitude is due to Spain for her sympathy and help in past years, shown in the hospitality accorded during the dark penal times, when Seminaries were opened on Spanish soil for those who were later to keep alive the Catholic Faith in England.

KING EDWARD VII.

On the Sunday following the death of King EDWARD VII. (May, 1910), the ARCHBISHOP, preaching in Westminster Cathedral, from the text: "For the kingdom is the LORD'S: and He shall have dominion over the nations," said:

By GOD alone do all lawful rulers reign. Their power is from Him and from none other, and, when He wills, the authority lent for a time to them is taken back and then bestowed in other dominion and reminds us that He only is, in full truth, our LORD and KING. The task of King EDWARD VII. is finished, and the burden of sovereignty is laid down. And as we look back over his life, and especially over the years of his kingly rule, we feel that his memory will live and be cherished as that of one who showed forth in his person some of the highest qualities of our race, kindness and thoughtfulness for others, devotion to the duties which his office imposed upon him, and a high sense of the responsibilities to which he had been called. As Catholics we can recall with grateful feelings the courteous consideration which prompted his visit to the late HOLY FATHER, and which marked the memorable visit to Ireland at a later date, and which was exemplified once again on the occasion of the death of the KING of PORTUGAL.* Other traits of similar consideration towards his Catholic subjects of a more personal character are not unknown, and we see in them a proof of his often-proved desire to treat all those subject to his rule with an equal share of his regard. Those who are best able to judge bear testimony to the far-reaching effect of his tactful diplomacy, expressed with a prudence which, never overstepping the limits of the Constitution, yet effected what no other influence

* By attending the *Requiem* Mass celebrated at St. James's, Spanish Place, for the murdered King—the first such public and official attendance by the Sovereign in the Capital since the days of James II.

could have worked with equal skill, the maintenance of the Peace of the Nations. He leaves his Empire secured, as we trust and pray, in peaceful possession of its heritage, with undiminished glory, and made stronger by his rule. And now his soul has returned to its MAKER to give account, as the lowliest and the highest have alike to do, of the discharge of the tremendous duties committed to him. No words are needed to make Catholics understand the greatness of this dread account which every rational creature must render to his CREATOR. Even in the first moment of national grief, our thoughts next turn to those to whom the King's death means intimate sorrow, such as affects every family when its chief and head is summoned from the earthly home to the world hereafter. With deepest sympathy do we beg the DIVINE COMFORTER to be their solace and their stay, that in the generous acceptance of the Divine will, they may receive the grace and blessing which ever attaches to sorrow when it is nobly borne. Lastly we pray from our hearts for him upon whom the kingly burden is now placed, that his high estate may be for the nation's good, for his own happiness and for his eternal gain.

ON THE ACCESSION OF GEORGE V.

The following correspondence passed between the Catholic Hierarchy and King GEORGE V., on the occasion of his accession :

Sir,—My colleagues in the Episcopate, assembled here to-day, unite with me in desiring to approach the person of your Majesty in heartfelt

sympathy with your Majesty's grief at the death of your Majesty's Royal Father, our late Most Gracious Sovereign, and with the assurance of our prayers that GOD may have your Majesty in His Holy Keeping, and may watch over your Majesty and your Majesty's Royal Consort and the Royal Offspring. That the Almighty may grant to your Majesty and to all the Royal Family long and happy days, and every blessing and good gift, is the earnest and constant prayer of your Majesty's devoted servants and subjects.

✠ FRANCIS, *Archbishop of Westminster.*

Archbishop's House, Westminster, *May 9th*, 1910.

May 11th, 1910.

Most Reverend Archbishop,—I am commanded by the KING to assure you how greatly touched His Majesty is by the kind expressions of sympathy with his grievous sorrow at the death of his beloved Father the King, which you and your colleagues in the Episcopate have been good enough to address to His Majesty. The King heartily thanks you for your words and for the assurance of your prayers for His Majesty and his Family. I have the honour to be, Most Reverend Archbishop, Yours very faithfully, ARTHUR BIGGE.

THE ARCHBISHOP TO QUEEN ALEXANDRA.

Madam,—My colleagues in the Episcopate, assembled here to-day, unite with me in desiring to approach your Majesty in deep sympathy and with the assurance of our heartfelt prayers that God may console and comfort your Majesty in your present grief and sorrow. That

He, the Divine Comforter, may give to your Majesty the solace and consolation that He alone can impart, and be your strength and support in the terrible sadness of this moment, is the earnest prayer of your Majesty's devoted servants.

✠ FRANCIS, *Archbishop of Westminster.*
Archbishop's House, Westminster, *May 9th*, 1910.

BUCKINGHAM PALACE, *May 11th*, 1910.

I am deeply touched by your letter and by the sympathy expressed by your colleagues in the Episcopate. Please convey my heartfelt thanks to them all.—ALEXANDRA.

THE 1ST MARQUIS OF RIPON.

From a Sermon preached on the Feast of Blessed Thomas More, July 11th, 1909:

While I have spoken to you of the Blessed THOMAS MORE, and of the place, ennobled by devotion to duty, which he held in the England of his day, doubtless you have thought, as I have done, of the statesman who has just been taken from us, who formerly for many years worshipped in this church (St. Mary's, Cadogan Square, Chelsea), and lived not very far away. I ask your very earnest prayers and those of the whole Archdiocese for the repose of the soul of LORD RIPON. He, too, has left us an example of unswerving obedience at whatever cost. Thirty-five years ago he became convinced of the claims of the Catholic Church upon his faith and obedience, and without hesitation he submitted himself to her authority, although in so doing he had

reason to think, as thought all his friends, that thereby he was putting an end to his public and political career. Loyalty to duty was the keynote of his life, and we had striking proof of this in these latter years. In the midst of our recent Educational struggles his conscience bade him pursue a course which he knew would be misunderstood—and keenly did he feel the misunderstanding—by many of his fellow Catholics. Yet he held on his way determined never to falter in his duty to the Church or to the State, and ready at the same time to relinquish office in the very moment that claims should be made upon him which his conscience forbade him to allow. His private life was marked by the same sense of duty. He was a man of prayer, with his fixed hours for spiritual reading and communing with his MAKER ; a very frequent communicant and a daily hearer of Holy Mass. Associated with every form of public charity, he visited the poor in private with a personal service which few witnessed as a Brother of St. VINCENT DE PAUL. LORD RIPON will remain in our grateful memory as a Catholic in word and deed, a true and loyal servant of GOD, of Holy Church, and of his country.

EASTER DAY REJOICINGS: AND A MEMORY OF BISHOP JOHNSON.

From a sermon preached in Westminster Cathedral on Easter Sunday, 1909 :

We look forward to life to be used for GOD, to death to be accepted at His hands. What,

my brethren, must be the desolation of the man, to whose soul Easter means absolutely nothing! That is not our case, and because of the triumph recalled to-day, we can face our lives with heightened courage, and understand more fully the meaning of that time of toil, of disappointment, and of probation which are the conditions of our triumph in its turn. We must have our period of work—it will be easier than Our MASTER'S; we must pass through our Passion —it will never have the bitterness of His; and by our Faith which gives strength to all our hopes we know that our Redeemer lives, and that at the last day we shall rise out of the earth, and in our flesh we shall see our GOD. A few days ago we were singing a Solemn Requiem around the remains of one who had had a longer connexion with this Cathedral than any other individual of whom I know. He had seen the original site bought and sold again, and this new site acquired. Every offering received, every payment made, for this great building had passed through his hands. He knew every detail of its construction, he could quote all its dimensions. If to-night, my brethren, I evoke before you the cherished memory of BISHOP JOHNSON, it is not mainly to ask your continued prayers for his eternal rest, but because I could not set before you a better example, known to so many among you, of a life inspired and guided by all the hopes of which I have been speaking. He laboured on from day to day, as student; as priest for more than fifty years; as the main pivot of the government of this Archdiocese for forty-four; unrelentingly; often in pain; and all because he strove to conform his life to

the teachings of his MASTER. His end was in perfect peace, a fitting conclusion of a life spent for GOD. The Metropolitan Cathedral has become a powerful teacher of these great truths, and only the Angels can tell how many souls have been brought nearer to GOD by the sacred ceremonies constantly renewed within its walls. As death will end our lives, so, as a forerunner of the eternal rest, night comes upon us and sleep suspends all the activities that fill our days. Holy Church has consecrated that closing hour by the office of Compline. And we ask you, dear brethren in JESUS CHRIST, to come with greater assiduity than ever on these Sunday evenings to take part in the Church's Evening Prayer, to listen to GOD'S Word, and to receive your MASTER'S Blessing. Thus you will go to your rest, before the toilsome week again begins, strengthened in your faith and evermore firm in your hope of the things to come when this life has passed, and we are with our CREATOR for evermore.

AN ACT OF FAITH IN THE BELGIAN BISHOPS.

Dating from Windlesham, Crowborough, Sussex (the Croridge of another novelist's *Amazing Marriage*), Sir ARTHUR CONAN DOYLE wrote [Oct. 15, 1909] to "Dear ARCHBISHOP BOURNE" to ask his support for the Congo Reform Association's efforts to suppress the cruelties practised on natives by Belgian rubber-merchants:

An attempt is made by this gang of rubber merchants to antagonise their critics by pretending that it is a

matter between Catholics and Protestants, or between English and Germans. It is, in truth, a matter between unscrupulous and heartless financial greed and humanity. Should you see your way to join us, as the Duke of Norfolk has done, it would be the best answer to this persistent attempt to sow trouble among Christians for the benefit of these traders.

This is the ARCHBISHOP'S reply, dated from Archbishop's House, October 30, 1909:

My dear Sir,—I have delayed acknowledging your letter of the 15th and thanking you for your book which accompanied it, in order to be able to find time to read what you have written. Now that I have done so, though naturally in somewhat hurried moments, you must pardon me if I say that the perusal has strengthened me in my distrust of the methods of the Congo Reform Association, and in my reluctance to see Catholics identified with it in any way.

I have sufficient knowledge of, and confidence in, the Bishops and other authorised leaders of public opinion in Belgium to feel assured that they have taken, and will continue to take, all legitimate means to bring about such reforms as have been shown to be necessary. The fact that men in their responsible position are disinclined to hold public meetings and refrain from proclaiming their opinions or their actions in loud and exaggerated tones on the housetops is, in my judgment, no proof that they fail to perceive or neglect to perform their duty. I am not prepared to play the impertinent part of being their critic.

The meeting which it is proposed to hold in the Albert Hall seems to me most inopportune, and

very unfair both to our own Government and to that of Belgium. Believe me, my dear Sir,

Yours very faithfully,

✠ FRANCIS, *Archbishop of Westminster.*

I think that you state that the exportation of rubber has not been diminished. I believe that the actual figures are : value in 1906, 48,000,000 francs ; in 1908, only 30,000,000.

Sir ARTHUR was sorry. He thought it " a sad thing to see the venerable Catholic Church falling out of line with the rest of Christian England over this scandal, though, of course, I am aware that your personal motives are above question." Which, one thought, rather begged the question, for it was not " the scandal " but the best way of mending and ending it that was in dispute. As for Sir ARTHUR'S figures, they went by default. For the rest the Archbishop who, like Mr. Montgomery Carmichael, believes in Bishops, and who ought to know, said his say again : " I claim that the reforms now announced amply justify the confidence which I have always felt in the Bishops and other public men in Belgium. Influence," he added, here again speaking as an expert, " is not less powerful when it works quietly." In that motto, at any rate, we can imagine a friendly meeting between the Prelate of diplomacies and Mr. SHERLOCK HOLMES.

AT THE MONTREAL CONGRESS (1905).

WITH THE ARCHBISHOP OF MONTREAL
AND SIR WILFRID LAURIER.

Photo] [*R. K. Durrant & Son*

IN THE RECEPTION ROOM AT ARCHBISHOP'S HOUSE.

The Mother (Church's) Tongue.

From the Archbishop's Address at the Eucharistic Congress, Montreal, 10th September, 1910:

My Lord Cardinal Legate, your Eminences, my Lords, Rev. Fathers, Ladies and Gentlemen, At home in England men of every position are thinking of Canada as they never did before. To some it is the land wherein they trust to realise hopes of a prosperity which their own country is unable to afford them. Others are preoccupied with questions of Imperial Federation or relations of commerce. The thoughtful cannot forget the possibility that some day the long Pacific coast enclosing the fertile regions of British Columbia may call for defence against invasion from the Asiatic East. It is indeed by a special disposition of Divine Providence that His Grace the Archbishop of Montreal has invited the Eucharistic Congress to meet in this city, thereby concentrating upon Canada the attention of the Catholic world at such a moment, when the Dominion is beginning to play a part in the world's history so great that it is impossible either to forecast its extent or unduly to magnify its future. As members of this Congress, longing with our whole hearts to establish the kingdom of God upon earth, we may well ask ourselves what part is the Church to have in this rapid growth of a great people. The early history of Canada is part of the history of the Catholic Church. The first settlers came speaking one language and having but one voice in matters of religious belief, and the growth of the commonwealth was concurrent with that of

the Christian Faith enshrined in the Catholic Church. Canada owes a debt to the Catholic Church which even those who are most opposed to her teachings will hardly venture to contest. And on the other hand the whole influence of the language and literature of the country was on the side of the Catholic Church. The French tongue, with which all progress in every department of life was identified, gave forth but one note when it expounded to the people the mysteries of religion, whether they were preached to those who had come from their ancestral home in France, or had in turn to be translated to the various races to whom the land once belonged. Now the circumstances have vastly altered. With slow increase at first, and now with an incalculable rapidity, another language is gaining for itself a paramount importance in the ordinary things of life. It would indeed be a matter of extreme regret were the French language, so long the one exponent of religion, culture and progress in this land, ever to lose any portion of the consideration and cultivation which it now enjoys in Canada. But no one can close his eyes to the facts that in the many cities now steadily growing into importance throughout the Western Provinces of the Dominion, the inhabitants for the most part speak English as their mother tongue, and that the children of the colonists who come from countries where English is not spoken will none the less speak English in their turn. And if the mighty nation that Canada is destined to become in the future is to be won for and held to the Catholic Church, this can only be by making known to a great part of the Canadian people in

succeeding generations the mysteries of our faith through the medium of our English speech. In other words, the future of the Church in this country, and its consequent re-action upon the older countries in Europe, will depend to an enormous degree upon the extent to which the power, influence, and prestige of the English language and literature can be definitely placed upon the side of the Catholic Church. My venerated brethren, the Archbishops and Bishops of Canada, will forgive me for touching upon topics which they know better far than I. I do so only that those who, like myself, are privileged to be the guests of this great Dominion may realise something of the importance of these issues which, I firmly believe, will affect for weal or woe not only the Catholic dwellers in British North America but the whole Church of GOD throughout the world. I may seem to have wandered from the purpose of a Eucharistic Congress which is to glorify and to promote devotion to the Most Holy Eucharist. Let me recall to you how on the opening day of the Eucharistic Congress His Eminence the CARDINAL LEGATE reminded us that from the beginning the Blessed Sacrament took possession of this land of Canada. That empire of our Divine MASTER spread from place to place as He deigned to take possession of the humble tabernacles set up in every village that clustered upon its soil. But it will not be complete until close to every group of homesteads in the great West a tabernacle has been set up in which fervent worshippers can come to adore in perfect unity of faith their Lord and King. And that day, to which we all look forward with so much

earnestness, cannot dawn until the doctrines of the Catholic Church have been made known to every child of the Canadian nation in his own mother tongue, and are accepted and expressed by him in the language that he learnt from his mother's lips.*

* In his "Canada of To-Day" Mr. WILLIAM MAXWELL, the correspondent of *The Daily Mail*, shows himself alert to the importance of this speech: "The census of 1901 gave the population of Canada as 5,100,000, of whom 2,229,600 were Roman Catholic, and for the most part French-speaking. To-day the people number more than 7,000,000, and the proportion of French Canadians has fallen from nearly one-half to one-third. Mr. BOURASSA does not recognise the omen, for his eyes are fixed on a Canadian nation independent of the British Empire. But there are prelates of the Roman Catholic Church who have seen the portent in the West. Mgr. BOURNE, Roman Catholic Archbishop of Westminster, has read the portent aright, and has had the courage to give timely warning. . . . How was his warning received? Mr. BOURASSA, the Nationalist leader, without a day's delay, attacked the Archbishop for his temerity. What is it then that the Nationalist leader fears if the advice of a prelate of his Church is adopted? I will tell you. Archbishop BOURNE had the temerity—it is a favourite word with Mr. BOURASSA—to speak of Imperial Federation, and to allude to the problem of the naval defence of Canada. Here is the secret of Mr. BOURASSA'S alarm. 'What possible connexion,' he demands, 'can there be between the cult of the Eucharist and the defence of the coasts of British Columbia?' Mr. BOURASSA is a loyal and devoted son of the Roman Catholic Church, and in his veins flows the blood of six generations of French ancestors. But he aspires to succeed where his grandfather PAPINEAU failed, and to establish a French-Canadian Republic on the shores of the North Atlantic. And, like PAPINEAU also, he will discover that the Church has turned dead against him. The Roman Catholic Church has no ambition to confine its activities to one corner of the American Continent. It sees what the United States has done towards assimilating the

Canada To-day.

Of this visit to the Dominion, the following Impressions were printed in the *Canadian Gazette* of October, 1910:

It was my first visit to Canada; indeed, it was my first experience of crossing the Atlantic. I went out by the *Empress of Britain*, fourteen days earlier than most of those who went over to attend the Congress at Montreal, and so I had twenty days in which to see as much as I could of Canada in the time. During those twenty days I visited, on my way west, Quebec, Toronto, Niagara, Winnipeg, and Vancouver. Returning, I went to Calgary, and thence to Edmonton, and back to Winnipeg, and to Montreal. What were my first impressions? Unquestionably the alertness and vigour of the people, and their great cordiality and courtesy. Another thing that struck me, too, was the comparative ease with which people in various positions of life seem able to meet one another. Class distinction, as we know it in England, seems to be lacking. For instance, on board the boat by which I travelled from Toronto to Niagara, the purser was a law student, who was earning money in this way during the vacation to help

many races of which its 95,000,000 people are composed. 'We preach in English, we confess in English, and we teach in English,' says Archbishop Ireland, who would go even to the length of assimilating French-Canadians with the English-speaking people of the Dominion. . . No nation that is not doomed to extinction can remain very far behind the general progress. Archbishop Bourne, in his warning to French-Canadians, was merely enunciating an eternal principle of life."

him during term time. The Grand Trunk Railway kindly put a private car at my disposal, and the porter, a black boy, who waited on us, was a medical student in a university in the States, who also was spending his holiday in earning something towards his fees. This struck me as admirable, and highly creditable to the country. Then there is the vastness of the country and the extraordinary resources of every kind which I saw. One felt that it was impossible to exaggerate in speaking of the future of Canada, and I am glad to have seen the country towards which the eyes of the whole world are turned. When at Vancouver I visited the Indian reservation to the north of the city, and it was gratifying to find them all Catholics. These Indians are, I understand, descendants of the tribes who in the early part of last century were converts of the French Oblates of Mary Immaculate. These Fathers have done more to civilise and Christianise the Indians than anybody. The Indians talk a curious *patois* made up of English, French, and their native tongue, and the priests talk this mixed language to the people, and preach to them in that tongue. In some cases, where a party of French-Canadians has gone out to the west, a priest has gone with them. But, as I said in Montreal—and I was not quite understood by the French-speaking Catholics—it is only by bringing the English tongue to render service to the cause of truth that Canada can be made, in the full sense, a Catholic nation. The English language is the tongue that will prevail in Western Canada ; and just as French is the medium of the Catholic faith in the Eastern Provinces, so

English must be the medium of preaching the Catholic faith in the West. In Canada as a whole, the Catholics enjoy absolute liberty in the practice of their faith and the education of their children in that faith.

CANADA TO-MORROW.

And the following further Impressions were contributed by the ARCHBISHOP to the *Catholic Who's Who* of 1911 :

The Eucharistic Congress of Montreal may be regarded as the complement, and entire fulfilment of the purpose, of the Congress held in Westminster in 1908. They are united, moreover by the fact that both were held beneath the British Flag. In Westminster, in the very heart of the Capital of the Empire, a popular outburst of Catholic Faith and Loyalty found, for the first time for many centuries, an adequate expression of feelings long restrained. Once again the Catholics of England were able to receive in fitting manner their brethren from other lands and to give voice in many tongues, blended into harmony by the one Liturgy, to devotion to the BLESSED SACRAMENT and to allegiance to the See of Peter. The conflict of contending teachers proclaiming religious differences was forgotten for the moment. Without ostentation and in complete simplicity the Catholics of England acted as though no conflict surrounded them, and the kindly attitude of the vast majority of their fellow-countrymen made this forgetfulness the easier. All these elements were present in Montreal, but there

was added to the glories and consolations of the previous Congress the consciousness that not only the Catholic people, but the highest representatives of the Civil Authority, were united as one man to pay public honour to the most BLESSED SACRAMENT. What the Catholics of England had perforce to leave undone in the Capital of the Empire, that the Catholics of the most Catholic city of the Empire supplied in unstinted measure. Never, probably, has fuller honour been given to the Most Holy Eucharist than in the Congress of Montreal. And in the union of these two Congresses held within the Empire reparation has been made, to the extent of which Catholics are capable, for all the dishonour done to the BLESSED SACRAMENT in the past in many parts of that Empire's domains.

Those who are best able to judge affirm with confidence that Canada, before a hundred years have passed, will be one of the greatest and most populous nations on the earth. In other words, the progress and development witnessed in the United States in the century that has gone by, will be equalled if not surpassed in Canada in the century which has begun. Will this advance be on Catholic, or on non-Catholic, or on anti-Catholic lines? Will the Church in Canada be strong enough and powerful enough to win to itself and to hold to itself the English language, as it has won to itself and holds to itself the tongue that came with her from France? If she can, Canada will one day be one of the greatest Catholic nations that the world has ever seen. If the task be beyond her strength, then the day will surely come when the prevailing influence of the great Dominion

will be non-Catholic. It is not easy to speak on these topics in Canada itself without arousing angry passion and fierce recrimination. There are some among the French-Canadians who appear to regard any allusion to the possibility of English being a means of conveying religious truth as an insult so serious that there is no need even to consider the real sense of the words in which the allusion has been made.

Counsel to Anxious Parents on the Age of First Communicants.

From a Westminster Quinquagesima Sunday Pastoral, 1911:

Many a time in recent years we have used the doctrine of Parental Right in defence of our Catholic schools. It is a doctrine to which the Church has always attributed the greatest importance. Of this we have had a striking example in the Decree of the Sovereign Pontiff, issued on August 8th of last year [1910], "on the age of those who are to be admitted to their first Eucharistic Communion." In this Decree the Holy Father recalls the Church to the ancient teaching, forgotten or obscured in almost every country, whereby children, as soon as they are capable of committing sin, are to be led to find in the reception of the Precious Body and Blood of Jesus Christ the strength which they need to resist and overcome their natural evil inclinations. Who then is to determine when a child is to be admitted to Holy Communion? The Decree gives us the following clear and explicit rule. "The obligation of the precept of Confession and Communion, binding the

child, falls principally upon those who have charge of it, that is upon the *parents*, confessor, teachers, and parish priest. To the *father*, however, or whoever occupies his place, and to the confessor, it belongs, according to the Roman Catechism, to admit the child to its First Communion." We emphasise the words the *parents*, the *father*, for it is to them that it belongs, in the first place, to discern the beginning of the exercise of reason in their children's minds; and having done so, to see that they are prepared as soon as possible to receive the Most Blessed Sacrament. This plain and definite declaration of the place which parents hold with regard to the preparation of their children for the Sacrament of daily spiritual life is of the greatest consequence, and carries with it duties of great responsibility. Like all duties, it must be performed in conformity with right reason and in accordance with the dictates of conscience, and parents may sin against this duty either by sheer neglect, or by setting up their judgment against the authoritative declaration of the Church. Parents may fail in their duty by unreasonably postponing the age of their children's First Communion, and this is peculiarly the temptation of many earnest and God-fearing persons. They think with gratitude of their own first Communion, made at the age of eleven or twelve years, after a long and very careful preparation, with a knowledge of the Divine Mystery such as they know must be quite beyond the capacity of their own little children of only seven or eight.* They feel great reluct-

* The instruction of a child for First Communion is necessarily of a simple character. The child must know

ance to suggest that these little ones should be admitted to the reception of the Blessed Sacrament; they try to justify a considerable delay; and thus, almost unconsciously, they are in serious danger of contradicting, and of nullifying the express declarations and the explicit orders of the supreme authority of the Church.

We know, dear children in JESUS CHRIST, the anxious burden of care which weighs down the heart of many a father and mother. They see their children growing up in all the winsomeness of innocence, and they think with dread of the perils of adolescence, and the still graver dangers of the early years when home influence is practically over. May not this burden be lightened in no small degree, and the outlook

that there is one only GOD, and that GOD loves us, and will reward the good, and punish the wicked; that the FATHER, the SON, and the HOLY GHOST are equally GOD, though there is only one GOD: that GOD the SON became man and died to save us from sin and hell. The child must know further that the BLESSED SACRAMENT is not common bread, but a holy gift bringing JESUS, the SON of GOD made man, into our souls. Later, as the child grows older, fuller and more detailed instruction will be given in Christian Doctrine, and especially regarding the Mystery of the BLESSED SACRAMENT. Thus its Eucharistic knowledge will grow with its intelligence, and instead of being imparted—sometimes with, perhaps, too great insistence and intensity—at a later age, as was formerly the case, it will develop with the child and become, in a fuller and more real sense, an essential part of its spiritual and mental equipment. The actual devotion in, and the immediate preparation for, and the thanksgiving after HOLY COMMUNION, cannot be the same for the young child as they will be in later youth, and in full maturity. If they are proportioned to the capacity and intelligence of the child, nothing more can be expected or required, and parents need have no undue anxiety on this point.—*From the Archbishop's Summary of the Decree.*

upon the future rendered happier, if they take to heart the teaching of the Church, and allow our SAVIOUR to share with them, as He desires, the training of their children from their earliest years? He made their hearts His own in Baptism. He desires to be with them and to form and to train their intelligence from its first dawn, by giving Himself to them in the BLESSED SACRAMENT as soon as they are capable of realising His Divine Presence. Parents will surely find in the loyal acceptance of the teaching of the Church on this subject their greatest possible assistance in the anxious task of preparing their children to grow up earnest faithful Christians.

ITALY, AND "FREEDOM"—FOR THE HOLY FATHER:

From the Address at the Catholic Congress, Newcastle-upon-Tyne, 4th August, 1911.

There are, I think, few Catholics of education who are not attracted towards Italy. If they have never visited it, their thoughts yearn for the sight of the things of which they have so often read. Once visited these same things exercise a fascination which calls for a repetition of the pleasure already enjoyed. True it is that the centre of attraction is in the fact that Italy is the home of the Papacy: but Italian history, Italian art, Italian scenery appeal to most of us with an attractiveness not possessed in the same degree by other lands. We cannot then be indifferent to the aspirations first con-

ceived many centuries ago, then sung by poets and proclaimed by statesmen as the years went on, and culminating in the last century in an irresistible desire for the unifying of the Italian peoples. It could not have been otherwise. As means of communication became greater, and the interchange of races more frequent and more easy, the barriers of constantly recurring frontiers grew burdensome and intolerable. And underneath there rose up a natural and vehement desire that the Italian peninsula might take in the midst of the great European nations a place worthy of its history, of its resources, and of the glorious achievements of its past. The House of Savoy received, or took to itself, the leadership in this uniting of many scattered sovereignties. But in the very heart of Italy there was one Sovereignty, older than all the rest; differing from them in the fact that it was the growth and the condition of a spiritual supremacy; unlike them too because, while they were merely local, it was the seat of a power claiming in things spiritual an international sway. It was clear to all who cared to think, that such a sovereignty must ever stand apart and could not be absorbed into one kingdom at the mere whim of any monarch or in deference to a desire, however strong, for the unity of many peoples. And let it not be said that the problem of conciliating the Civil Independence of the Papacy with the unity of the newly formed kingdom of Italy presents a problem practically incapable of solution. It is not, indeed, for us to determine what is the exact measure of independent sovereignty which is needed.

On the Holy See's side the conditions are not

likely to be too onerous. There is no desire on the part of the Papacy for temporal dominion as such, there is no lust of territory, no desire to play a part as one of the leading powers of the earth in the competition for increased worldly possessions. "My kingdom is not of this world" is a thought ever present to those who are concerned solely about spiritual things. So long as those spiritual things are duly and really and incontestably safeguarded, the extent of the civil independence which guarantees them is a matter of very small account. On the other hand the presence within the kingdom of Italy itself of an independent Republic at San Marino; the existence of the sovereign principality of Monaco in the Republic of France; the free State of Andorra surrounded on every side by the jurisdiction of other states; the flourishing kingdom of Belgium dependent for its neutrality and autonomy not on its own strength of defence, but purely on the guarantee provided by the public conscience of many European Governments; all these existing facts show how easily with a little goodwill the Civil Independence of the Holy See might be adequately secured without detracting in any way from the essential unity of the kingdom of Italy. The task is not beyond the powers of a loyal and upright statesmanship, and its successful accomplishment, while of supreme importance to the Catholic Church and to the members of the Church throughout the world, is of hardly smaller importance for the well-being and stability of the Kingdom of United Italy itself. It is idle for those who have the prosperity of Italy at heart to ignore the presence therein of many dangerous and

subversive elements who, if they hate the Papacy and strive to injure it, are scarcely less hostile to the House of Savoy and to the very idea of Monarchy. It is not only as Catholics, but as lovers and admirers of so much that is noble and glorious in the history of the Italian peoples that we most earnestly desire a speedy and completely satisfactory settlement of this difficult but most certainly soluble problem.

The Portuguese Persecution.

From the Address at the National Congress, Newcastle-upon-Tyne, 4th August, 1911:

The Portuguese Revolution of 1910 will remain branded in history with the stigma of callous heartless persecution of the most helpless and most innocent of the inhabitants of that unhappy country. You have doubtless read the accounts given by some of the victims of this ruthless treatment; perhaps, as I have done, you have heard the sad recital from their own lips. Those who were giving their lives to the service of the poor and sick, or devoting themselves to the education of the young: those, again, who had retired from the world to pass their days in contemplation and expiation, were thrust from their homes, despoiled of all their belongings, and in many cases subjected to loathsome and inhuman conditions of imprisonment, or driven into penniless exile. If they had been Armenians or Albanians the English Press would have uttered keener notes of protest; but they are only Catholic priests and nuns. After this first outbreak of malignant anti-religious fury, the

Provisional Government of Portugal proceeded to what is euphemistically called the Separation of Church and State. It is a decree of absolute spoliation which deprives the Church "of all the property, real or personal, that belongs to her, no matter how good her title; and, moreover, deprives her of the faculty of acquiring anything for the future." The Hierarchy is absolutely set aside, and the control of Divine worship entrusted to associations of laymen. Practically all public manifestations of Divine worship are forbidden, and the education of the Clergy is surrounded by conditions which defeat and neutralise its purpose. These various enactments have for us more than the sorrowful interest aroused wherever the Church is persecuted, for in Lisbon we have the old and venerated English College, founded as far back as 1628, and containing some fifty English students for the Priesthood, who desire to emulate hereafter the glorious work accomplished by their predecessors on the English Mission during the space of nearly 300 years. Then in Lisbon there are also a Priory of Irish Dominican Fathers and a Convent of Irish Dominican Sisters. All these establishments have merited the confidence and encouragement of successive Portuguese Governments, but their continued existence is menaced by these infamous enactments. We look to his Majesty's Minister in Lisbon and to the Foreign Office at home—and I trust we may look with entire confidence—to see that the rights of British subjects be duly protected, whatever their religious creed may be, and that these venerable English or Irish Institutions be safeguarded against all danger of hostile interference.

And I hope, moreover, that the British Government will make it clear to the present rulers of Portugal that they cannot expect a continuance of the friendly and sympathetic feeling which for so many centuries England has manifested towards their nation, until they free themselves from the foolish, unjust, and degrading taint which has marked their conduct ever since they arrogated power to themselves.

The Wearing of the Red.

On November 27th, 1911, a day or two before Cardinal Bourne attended at the Vatican to receive from the Holy Father the red *biretta*, the ceremony of handing him his summons took place at the English College. His Eminence then delivered the following address to the distinguished company gathered together to offer him their homage and congratulations :

I should be departing from hallowed precedents and doing an injustice to your feelings and to my own, were I not to express in fuller terms and in our own mother tongue my deep sense of the Holy Father's kindness towards me, and my heartfelt gratitude for the most high honour he has been graciously pleased to bestow upon me. Only four weeks ago it was, quite unexpectedly, intimated to me that it was the intention of His Holiness to raise me to the Sacred College, " as a signal proof of love for

England and English Catholics." How much those words mean to every one of us! In the name of England are centred those thoughts of fatherland and country which lie so deep in all our hearts, thoughts which surely come from GOD, Who in His Providence has given us our birthplace and our home in England, whither our affection ever returns with fuller force when we have left her shores. Honour to England is an honour to us all, and for this proof of the HOLY FATHER'S love I offer him my deepest thanks, which, if I may judge from what has appeared in the public press, are shared by most Englishmen, whatever may be their religious creed. The Catholics of England are still but the *pusillus grex* in comparison with the numbers of our fellow-countrymen who no longer have that faith which is the joy and consolation of our lives. Second to none are they in loyal staunch obedience to the Apostolic See. Through long years of bitter suffering and contempt they were prepared to forfeit property, liberty, and even life in the steadfastness of their allegiance to the Supremacy of the SOVEREIGN PONTIFF. And in these easier days, it would be difficult to find any more willing to make sacrifices for the maintenance of Church and School, for the progress of the Faith, and for the defence of the interests of the Church; or more loyal to the behests of the Holy See. If I use a generic term and speak of English Catholics, or Catholics of England, let it not be thought that for a moment I forget how mingled are the races upon our soil, nor that I am unmindful of the sister countries whence so many have come to make harmony to GOD with us in our English speech.

Photo] [*Underwood & Underwood*

AT THE PUBLIC CONSISTORY

All Catholics, without exception — be they English, Irish, Scotch, or Welsh, or come they from other lands to make a permanent home in ours,—take as done to themselves any honour which is bestowed upon the Chief Pastor of the Church in England. With one voice they will unite with me in offering to His HOLINESS the thanks of sincerely grateful hearts.

But my gratitude to the HOLY FATHER for his condescension towards me would be very inadequately told were I to leave unmentioned all that it means to me personally. The place of authority to which GOD has been pleased to call me is one that has ever been beset by difficulty, and surrounded by anxious cares, which no man with a sense of his own natural insufficiency can view without ever-recurring feelings of shrinking fear. It was so in bygone days when that place of chief authority in communion with the Holy See still bore the name of Canterbury: it is hardly less so now that it carries the newer style of Westminster. And to many a one who has been set therein the description attributed to our great predecessor, Saint ANSELM, must have oftentimes come home with tremendous import. I give from memory the substance of his words: *Pondus quod portare non valec, deponere timeo.* Amid the items that make up the burden and cause its crushing weight there is one of extreme responsibility, namely the duty of representing to the Holy See with all frankness and complete sincerity the real facts that actually concern the well-being of the Church in England. I have striven for the last eight years to discharge that duty to the extent of my power; I do not think that I have consciously failed therein. Yet all

the time there were possibilities, nay probabilities, of misconception when perchance other voices, less informed, less authorised, and, therefore, less responsible, were endeavouring to convey information in all good faith, but not quite in the same guise. If then to-day the SOVEREIGN PONTIFF, in his exceeding kindness, is pleased to bestow upon me this, the highest token of his confidence and trust, may I not take it as a most consoling proof that my words and actions, perhaps even my silence, and, above all, my motives have not been misunderstood? The assurance of that confidence is the most precious gift that could be bestowed upon me, while its absence would, indeed, make my burden almost too heavy to bear. You will forgive me for speaking of things so intimate and personal. I do so, for I could not else express the gratitude which my heart feels to-day to our HOLY FATHER for this supreme sign of the confidence with which he is pleased to regard me.

To those who have given their lives to serve Our Divine MASTER in His Church, influence, authority, and marks of trust must be but so many new incentives to labour in His Sacred cause. May your kindly presence here to-day, and your prayers and good wishes, representing, as they do to me, the prayers and good wishes of so many at home in England, be a pledge to me that with the Divine Assistance, which in your charity you are asking for me, I may be able to accomplish the tasks which GOD is still asking at my hands.

At the conclusion a student of the English College called for "Three Cheers for our English

Cardinal," and the vaulted roof rang with the response. His EMINENCE then held his first reception.

A CHARACTER SKETCH.

ARCHBISHOP VAUGHAN, speaking in Rome on his elevation to a Princedom of the Church, said he attributed it "to the desire of the HOLY FATHER to have an Englishman in the Sacred College, in order to honour not only the Catholics, but even the SOVEREIGN and people of England whose generosity of character, love of liberty and fair play, and generous disposition of mind have often won his admiration and goodwill." That Pope's successor and that Cardinal's successor own to a continuity of feeling and words in that respect, and even perhaps with an added emphasis, since the goodwill of the English people towards Cardinal Bourne, as manifested in the leading organs of the Press, exceeds any ever shown on any similar occasion. The following appreciation, appearing in the *Daily Telegraph*, may be taken as a specimen of the rest in sentiment, while it surpasses all the rest in its happy aptitude of expression:

> The new Cardinal has moved with unparalleled swiftness and directness from point to point of eminence

with nothing beyond or above but the Popedom alone. He has attained his rank with the rapidity of Wolsey, but if he lacks the titanic powers of Henry's Minister he is not defiled with his ambition, and his position rests on a broader, surer basis than a prince's favour. It is the recognition and reinforcement of continuous, purposeful, well-ordered work, done without display, and appearing on the surface of events only in effects achieved. It has moved swiftly, like a polished missile, without friction, definite in aim, and with every ounce of energy economised and directed to the goal. This is the genius of administration.

A singularly well-balanced mind, a disciplined, well-tempered will, a clear, cool judgment, and an unflagging zeal, behind a grave and calm exterior, are the instruments with which Cardinal BOURNE bodies forth the ideals, practical, coherent, and consistent, which form his universe of thought. Man of action, he is somewhat of a recluse. Easy of access and simple, he lives much apart; not courting society, he is everything that counts; without haste, he acts with despatch; tactful, courteous, and considerate to opponents, and ready to waive many points for peace and harmony, having in the quietness of thought taken up a reasoned position, in the stress of action he offers an unyielding front on essential principles. His zeal for efficiency in parochial life is shown by the regularity and thoroughness of the canonical visitations. He has the gift of selection, and the staff he gathers round him are as devoted and loyal to him as he is kindly and considerate towards them. He finds a good man, and treats him with confidence. A face stern in repose, pale, of dark complexion, well-defined and regular in feature, can break out in a smile of friendliness which betrays a heart capable of warm, if not demonstrative, affection. Like all men who have given lustre to life, his love for his mother was very deep, and it is part of his consistency of character which makes him constant where he has given his friendship. Reserved, he could

not be called proud ; retiring and modest by nature, he is too well-disciplined to be diffident ; and were not will his dominating faculty, his sensitiveness might make him shy. He loves solitude and his books, and history is his favourite study. His little, simple exhortations at the time of his visitations show where his heart is placed, that for which he gathers forces around him, the tenderness of his love for souls, the perfection of the ideal he holds of his priesthood, the true spirituality of his life. With punctilious care taking his place in all the great functions of the Church, his solicitude for the realities they symbolise are more before his mind than the outward show, and he is a disciple of his Master in his "compassion for the multitude."

He is not a respecter of persons, the bishop of a class, a man of fads or hobbies, a politician, a man of letters or an orator, although his address at the recent Catholic Congress on "The Independence of the Pope" —and he speaks as fluently in French as in English, and Italian as in French—was the deliverance of a statesman. He is just an all-round, high-strung, well-proportioned man of affairs, not over robust, but ever active, even in his holidays on some form of business bent, on whose life and work is written large, Efficiency. And he finds as much time to pray as many a man who has nothing else to do. It is the very balance, proportion and self-control, the deliberateness of speech and restraint of manner, the placid surface which covers the brooding energies within, that are apt to deceive the casual observer or those who look for some abnormality of genius or circumstances in their public men.

That is the worst of him. There is nothing picturesque about him. He never, as a boy, was a hero of the playing fields at Eton, or any other place, where as many battles have been lost as won. He is no orator, as Archbishop IRELAND is—but, then, who is?—though he can rise to occasion in lucid speech, as he did notably at Bristol, in his exposition of Catholic claims on the Education question. He is not a writer

of books, though many excellent pamphlets are against his name on questions of the hour, or subjects near to his thought. He is not quoted as a theologian, a canonist, a scholar, or a philosopher, though his distinctions in the schools, and his studious nature, are proof of his attainments. He is neither poet, musician, nor architect, not even the inventor of a system of shorthand. He has no specific for redemption in teetotalism, vegetarianism, athleticism, modernism, or obscurantism. The Sacraments are good enough for him, and the love of GOD.

Churches and schools have sprung up around him in unprecedented number, organisations under his encouragement have rapidly multiplied for the consolidation and development of Catholic activities. He has proved efficient. That is his distinction. Without a single redeeming smaller vice of expansiveness or asceticism, without a single projecting prominence in his rounded character, without a single adventitious aid of circumstance, by virtue of efficiency and favour of the Apostolic See, he is, at 50, Cardinal Archbishop of Westminster.

Et Cætera

Words of the Cardinal at Birmingham, September, 1904 :

The people of England are divided into two camps. Those who prefer that their children shall receive at school only secular training or some colourless moral instruction are placed in a position of privilege. Sites are procured, and schools are built for them, without regard to expense ; and all this is done at the public cost. Those, however, who regard definite religious teaching as an all-important and fundamental part of education, are called upon to provide at their own expense sites and buildings in order that their children may receive the education which, as a matter of conscience, they require for them. In other words, while both classes alike are composed of those who pay the same rates and taxes, and have the same rights as citizens of the one same country, the upholders of definite religious teaching are placed under a disability, and are, in fact, penalised on account of their conscientious belief.

* * * * *

We have heard a great deal of the Non-conformist conscience, and of the injury done to

Nonconformist children because they are obliged to frequent Anglican or other schools. I would gladly do away with every such grievance, where it exists, but I confess that I am astonished to find so little appreciation on the part of our Nonconformist friends of the fact that other people have consciences too, and that many of them, owing to the Acts of 1870 and 1902, have suffered, and are suffering still, a far greater injustice than any of which Nonconformists have to complain. Until the privileged position accorded to secularists and Nonconformists by the educational legislation begun in 1870 is swept away, there can be no permanent settlement of the Education Question, and the primary education of the country will continue to suffer to the great detriment of the nation.

* * * * *

I do not complain of the vast sums expended on school sites and buildings by the public authorities of the land. Education is so important that I welcome everything that will make it more efficient, more attractive, and more accessible. But all these advantages should be the heritage of all alike, and it is unjust that any one should be debarred from them on account of his conscientious beliefs. All should have the same rights in this respect, be they Catholic, Anglican, or Nonconformist.

* * * * *

With regard to the provision of elementary schools, let all Englishmen alike stand on an equal footing before the law, and let all alike have, under reasonable conditions, schools properly built and fully equipped at the public cost—to which all alike contribute—but of a character

to which they can send their children, without any injury being done to their conscientious religious convictions. I say *under reasonable conditions*, because where very few children of one religious belief are to be found, it would be obviously impossible to provide an efficient school for them, and it would be necessary that their own pastor, priest, or clergyman, should see that adequate provision is made for the religious instruction of the very small minority. But in all large centres where a number of children too great for individual religious care out of school is to be found, I maintain that for such children schools should be provided and maintained at the public cost, wherein they shall receive an education in accordance with the religious convictions of their parents, at the hands of teachers who are recognised as fit and capable for their task by the religious body to which they belong.

* * * * *

Putting away all ecclesiastical questions, it cannot be denied that the State is justified in providing for the education of its people. It has a right to protect itself from the dangers arising from ignorance and vice, which breed crime and turbulence. It has a duty also to protect children from the neglect and sin of parents, and to guard their rights to receive an education which shall fit them for human society and for civil life. . . . I think that we have reason to be grateful to the promoters of the educational legislation of 1902, and to the framers of the various Acts and regulations which preceded or have followed that much-debated enactment. They have shown themselves keenly alive to the educational necessities

of the country, and they have proved themselves to be men who know what real education is. The nation cannot but be the better for the important changes which have taken place.

Of the Education Question.

Words spoken by the Cardinal at Blackburn, 1905:

. . . It is not wise to put forth unauthorised programmes of unattainable perfection in Education. It is neither wise, nor is it just, to impute to those who look with scant interest on such efforts, pusillanimity or a dangerous tendency to compromise, because they are obliged to look facts in the face, and are, perhaps, in closer touch with the men with whom decisions must ultimately rest. Heated language, violent discussion, polemical bitterness have not served us in the past; they will certainly not help us in the future.

Words spoken by the Cardinal at Brighton, 1906:

I am very sceptical, even in England, as to the reality and still more as to the definiteness, of the mandates said to be given at General Elections. I know there are some who would attach to the will of a passing Parliamentary majority a sacredness, an inviolability, nay, an infallibility, greater than that which belongs to any other declaration on earth. I cannot share these views.

LIBRARY ST ... COLLEGE

Words spoken by the Cardinal at Folkestone, 1907 :

The mission of the Church is first of all to the poor. Wherever she goes her longing is to bring consolation, light, and help to those who need them most.

Words of the CARDINAL LEGATE (*Vannutelli*) *at the Eucharistic Congress*, 1908 :

I greet the worthy ARCHBISHOP of WESTMINSTER, who has shown such zeal, prudence, tact, and activity in the delicate work of preparing this great Congress.

Words spoken by the Cardinal on St. Philip's Day in the London Oratory :

Everywhere, men may learn from St. PHILIP how to fight and how to overcome. One of the forms of combat which surround us here in England, is a danger of long-standing, but at the present time is especially acute—I mean the seeming conflict between old Truth and that which may be regarded as new Knowledge. What is to be our attitude, what would have been the attitude of St. PHILIP NERI ? Neither headlong acceptance of the new teaching, nor panic at its approach. We have to consider it calmly, to place it fairly in juxtaposition to the received teaching, to wait for the living voice of the HOLY SPIRIT to tell us definitely what we may accept, and what we must reject. And let us not be afraid that those who guide the teaching

of the Church will speak too soon, or too late, hastily or imprudently ; for the guidance of GOD is over them.

Words spoken in Westminster Cathedral to the Catholic soldiers of the Oversea Contingents in London for the Coronation of GEORGE V. :

No power in the world is more fitted for the providential extension of the Catholic Church than that which has its symbol in the Imperial Crown of England.

❦ ❦ ❦

When Cardinal BOURNE, on December 4th, took possession of the Church of Santa Pudenziana, from which he takes his title, he spoke of the joy he experienced in the fact that he was thus called to fill the place once filled by Cardinal NICHOLAS WISEMAN, who was the special glory of the Second Spring of the Catholic Church in England. When Cardinal WISEMAN first crossed the threshold of that ancient church he was called to build up anew the ecclesiastical hierarchy of England, as the only true successor of those who in the far distant past came as dim figures upon the page of history when Britannia was still the only name of England—as the successor in all jurisdiction of the great ones whose names shone forth as dauntless champions of England's religious faith and liberties, of AUGUSTINE, DUNSTAN, LANFRANC, THOMAS and EDMUND, like them sent by the authority of the Apostlic See to hold their country in unity of faith and

WITH THE ARCHBISHOP OF VALLADOLID,

A FELLOW CARDINAL OF THE SAME DATE OF CREATION.

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THE RED HAT.

worship. WISEMAN'S hopes and aspirations were all fixed on England. It was on that sacred spot that WISEMAN commended his future work to GOD and turned his steps towards home, where there soon burst upon him a storm of obloquy and misrepresentation which brought shame upon their countrymen. They knew how now he overcame that and how when fifteen years later he was called to his rest he had won the respect of English people. The HOLY FATHER had now given to the work of Restoration, begun in 1850, its crown and its completion by the creation of two new Ecclesiastical Provinces. And to-day another Cardinal Priest of the title of St. PUDENZIANA was entrusted with the more complete development of the vast work of reorganisation which was given to his great English predecessor sixty-one years ago. To him these things furnished high hopes of the Divine protection and assistance in the special work which had been committed to him by the Apostolic See.

❦ ❦ ❦

Two items in the Cardinal's old Treasury of Letters are those he received on his appointment to Southwark from his predecessor at Westminster :

" My dear Lord Bishop-Elect,—Now that I have certain information of your appointment as Coadjutor with right of succession to the See of Southwark, I hasten to offer you every best wish that GOD may use you as His instrument

to do great things for His glory, both in raising the spirit and life of the priesthood, and in winning souls to salvation. I heartily welcome you among our number,—Your faithful and devoted HERBERT, CARDINAL VAUGHAN."

A year later, when the Coadjutor became the full Bishop, the Cardinal again wrote: "Once more welcome. 'He who has begun a good work in you will perfect it to the day of JESUS CHRIST.'"

Among other favourite books of Cardinal BOURNE are *St. John Baptist de Rossi* and *M. Olier*, for the Prefaces to which he tells Cardinal VAUGHAN (*17th Nov.*, 1893), "I am the more grateful to you as it is truly to these that I am most indebted in my work here" (at Wonersh).

Though it is the greatest pessimist among English poets, who says:—

> And Malt does more than MILTON can
> To justify GOD'S ways to man,

the Church has her Feasts as well as her Fasts, though never her Feasts without a memory of her Fasts—and the fasts of others.

So it happens that Cardinal WISEMAN wrote with his own hand a recipe which has come down to his successors for a perpetual remembrance, and this is it:

> Who after me, more worthily, of Christ
> dost feed the sheep,
> Remembrance of thy duty even at the banquet
> keep;
> And while for thee, and genial friends, the
> festive board is spread,
> Let Lazarus before thy door not faint for
> the want of bread.

To a child who said she could not put Cardinal BOURNE'S name in her prayers because she wasn't sure how to pronounce it:

> Though Heaven might well for prayer of yourn
> Best blessings speed to Cardinal *Boorne*,
> Or even the man you mean discern
> If you miscalled him Cardinal *Burne*—
> Lest Paradisal pedants scorn,
> Pray "GOD be Guide of Cardinal *Borne!*"
>
> And if, in childhood's tolerant time,
> You choose to turn a Cockney rhyme,
> Then, lying on your little bed,
> With visions of a fourfold red,
> Say, "England's Wiseman, Manning, Vaughan,
> Be brothers all to Cardinal *Borne.*"

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